

Discription THE
OF
ANABAPTISTS
With there manner of Rebaptizing



LUTHERAN



PRESBYTERIAN



SEPARATIST



BAPTIST



METHODIST



EPISCOPALIAN



HEMEROBAPTIST



BUCHELDIAN



MENONIST



GEORGIAN



MELCHIORIT



AVGUSTINIAN

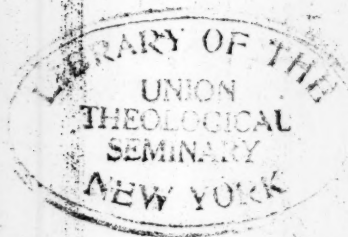


JORDAN

Gyprian de Habitu Virg: Sordidat irta Lavatio non abluit
nec emundat membra Sed commaculat



W.M. sculpsit



18.3 x 14.2 cm
pp (x+), 227

καλαπάριζαυ καλαπίζου.

The Dippers dipt.

O R,

THE ANABAPTISTS DVCK'D AND PLVNG'D

Over Head and Eares, at a
Disputation in Southwark.

TOGETHER WITH

A large and full DISCOURSE of

- | | | |
|-------|---|--|
| Their | { | 1. Originall. |
| | | 2. Severall sorts. |
| | | 3. Peculiar Errours. |
| | | 4. High Attempts against the State. |
| | | 5. Capitall punishments: with an Application to these times. |

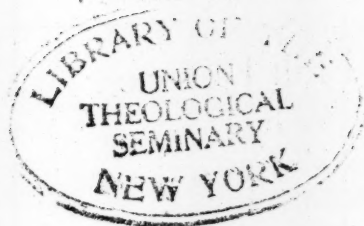
By DANIEL FEATLEY, D. D,

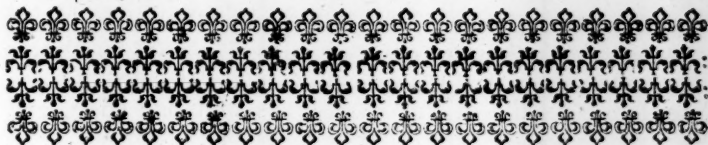
Valens & Gratianus ad Florianum Vicarium Asiæ.

Antistitem qui sanctitatem baptismatis illicita usurpatione geminaverit, sacerdotio indignum esse censemus. Eorum enim damnamus errorem qui Apostolorum præcepta calcantes Christiani nominis sacramenta sortitos alio rursus baptismo non purificant, sed incessant sacramenti nomine polluentes.

L O N D O N,

Printed for Nicholas Bourne, at the South Entrance of the
Royall Exchange: And Richard Royston, in Ivie-Lane. 1645.

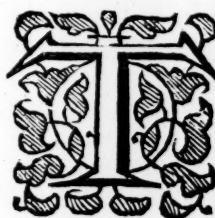




TO THE MOST NOBLE LORDS,

WITH
THE HONORABLE KNIGHTS,
CITIZENS and BURGESSES

Now Assembled in PARLIAMENT.



He bright burning Taper of *Geneva*, as Cal. præf. ad
warme in his Devotions, as cleare and Reg. Gal. *Est*
lightsome in his Disputes, truly obser- *hic divini verb*
veth, that the pure doctrine of the Gospel *quasi quidam*
never *appeares* as it were *above the water*, *genius, ut nun*
but Satans watchful eye is upon it, and he *quam emerva*
casts an envious *gloate* at it, and hath his *quieto & dormi*
ente Satana.
*Tobias*es and *Sanballats* either to jeere or fright the sincere
Professors out of the powerfull preaching thereof. In which
regard it is, that as the Jewes in their edifying the materiall
Temple, so you in the repairing of the Spirituall, have a *wea-*
pon in the one hand, and a toole in the other ; and you have hi-
therto more employed the Sword then the Mattock or
Spade, by reason of the great opposition on all hands : and
after you shall (through Gods blessing) have laid the rooffe

B

on

Neh. 4. 17.
With one of
his hands he
wrought in the
work, with the
other he held a
weapon.

The Epistle

on this sacred building, and gratefull posterity put a *garland of glory* upon your heads for it, yet still there will be use of an *arming sword*, not of War, but of Justice, to cut off Superstition and Idolatry on the one side, and Profanenesse and Sacriledge on the other: Heretiques with one edge, and Schismatiques with the other. For as in the beginning of the Reformation, so now in the endeavoured perfection thereof, the mortall enemy of our immortall soules sets on work all sorts of Heretiques and Schismatiques to hinder, disturb, and (if it were possible) destroy this *excellent work*. The Heretiques he employeth to *pervert* the Catholique doctrine, the Schismatiques to *subvert* the Apostolike discipline of the Church: the Heretiques endeavour to shake the foundations, the Schismatiques to make breaches in the walls: the Heretiques to rot the maine timber, the Schismatiques to pull in sunder the rafters of this sacred structure.

Now of all Heretiques and Schismatiques the Anabaptist in three regards ought to be most carefully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome.

First, In regard of their affinity with many other damnable Heretiques, both Ancient and Later; for they are *allied* unto, and may *claime kindred with*, 1. The *Millenarians* in the first Age, proclaiming Christs Temporal Kingdome upon earth for a thousand yeares, before the day of Judgment. 2. With the *Marcionites* in the second Age, who denyed the substance of Christs humane body *made of a woman*. 3. The *Catharists* or *Novatians* in the third Age, who denyed Repentance and restitution to the Church thereupon, to those that fell in time of persecution. 4. With the *Donatists* in the fourth Age, who re-baptized all those that had received Baptisme before in the Catholique Church. Lastly, with

Dedicatory.

a rabble of Heretiques in the latter Ages, namely, the *Apostolici*, the *Adamites*, the *Enthusiasts*, the *Psycopannychists*, the *Polygamists*, the *Jesuits*, the *Arminians*, and the *Brownists*; of all which and their Errours, I have set downe a particular Catalogue, *Chap. 2.* As it was said of *Caius Caesar*, *In uno Cæsare multi Marii*; and as *Cicero* saith of the Familie of the *Bruti*, that it had in it *multorum insitam atq; illuminatam virtutem*: so in one Anabaptist you have many Heretiques, and in this one Sect as it were one stock, many erroneous and schismaticall positions, and practices ingrafted, and as it were *inoculated*.

Secondly, in regard of their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas other depravers of the Doctrine, or disturbers of the Peace of the Church, whether Papiests, Socinians, or Arminians, who in the later times have braved it and *set up their top and top-gallant*, yet since *Argus* with his hundred eyes hath pryed into every corner of this Kingdom, and severall roomes in the great Ship of the Church, have bestowed themselves under the hatches, and layne close in obscurity: these with the forwardest of the Brownists strut in the *upper deck*, and discover themselves with open face, *γυμνῶν καραὶ ἵ*, and upbraid the State with their merit in hazarding their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more then a toleration. They preach, and print, and practise their Hereticall impieties openly; they hold their Conventicles weekly in our chiefe Cities, and Suburbs thereof, and there prophesie by turnes; and (that I may use

See The com-
passionate Sa-
maritane, p. 75,
76. that the
Parl. will stop
all proceedings
against them,
and for the fu-

ture provide that as well particular and private congregations as publike, may have publike protection; that all Statutes against the Separatists be reviewed, and repealed; that the Presse may be free for any man that writes nothing scandalous or dangerous to the State; that this Parliament prove themselves loving Fathers to all sorts of good men, bearing respect unto all, and so inviting an equall assistance and affection from all.

The Epistle

the phrase of *Tertullian*) *edificantur in ruinam*, they build one another in the faith of their Sect, to the ruine of their soules; they flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of *spell* containing the heads of their erroneous tenets, and their engaging themselves in their schismaticall Covenants, and (if I may so speak) *combination of separation*. And as they defile our Rivers with their impure washings, and our Pulpits with their false prophecies and phanaticall enthusiasmes, so the Presses sweat and groane under the load of their blasphemies. For they print not onely *Anabaptisme*, from whence they take their name; but many other most damnable doctrines, tending to carnall liberty, Familisme, and a *medley* and *hodge-podge* of all Religions. Witnesse the Book printed 1644. called *The Bloodie Tenet*, which the Author affirmeth he wrote in *Milke*; and if he did so, he hath put much *Rats bane* into it, as namely, That it is the will and command of God, that since the comming of his Sonne the Lord *Jesus*, a permission of the most *Paganish*, *Jewish*, *Turkish*, or *Anti-christian* Consciences and Worships be granted to all men in all Nations and Countreyes; That Civill States with their Officers of Justice are not Governours or Defenders of the Spirituall and Christian state and worship; That the doctrine of Persecution in case of Conscience (maintained by Master Calvin, Beza, Cotton, and the Ministers of the New English Churches) is guilty of all the blood of the soules crying for vengeance under the Altar: Witnesse a Tractate of Divorce, in which the bonds of marriage are let loose to inordinate lust, and putting away wives for many other causes besides that which our Saviour only approveth, namely, in case of Adultery. Witnesse a Pamphlet newly come forth, intituled, *Mans Mortality*, in which the soule is cast into an *Endymion* sleep, from the houre of death to the day of Judgement. Witnesse a bold Libell offered

Dedicatory.

ferred to hundreds, and to some at the doore of the house of Commons, called *The Vindication of the Royall Commission of King Iesus*, wherein the brazen fac'd Author blusheth not to brand all the Reformed Churches, and the whole Christian world at this day, which christen their children, & sign them with the seale of the Covenant, with the odious name of an *Antichristian faction*.

Thirdly, In regard of the peculiar malignity this heresie hath to Magistracie; other heresies are stricken by Authority, this strikes at Authority it selfe, undermineth the *powers that are ordained of God*, and endeavoureth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Sect prevaile, we shall have no Monarchie in the State, nor Hierarchie in the Church, but an Anarchie in both. It grieveth a Religious eye to see other vermine corrupting other Flowers of Paradise, as our *sweet Violets*, and *fragrant Roses*, and *fairest Lillies*, and *various Flyssflowers*, and *blushing Emmenies*, and *beautifull Tulips*: but most of all to see this heresie, like a venomous serpent, lying at the root of the *Crown-Imperiall*, which if it be not killed, will so poyson it, that the leaves will fall off by degrees, and the *stalke* it selfe shortly *wither*. We read in the Prophecie of *Zacharie* of two staves, the *staffe of beauty*, and the *staffe of bonds*, which supported the State and Church of Israel. By the *staffe of beauty* or *comlineesse*, the Lawes of every Kingdome and Common-wealth may be understood, which beare up the State, and preserve decent order and comlineesse among men; By the *staffe of bonds* the covenants and oathes whereby the members are firmly tyed to their head, and one to another. If the *staffe of beauty* be broken, there will be a down-fall of all good order and government: if the *staffe of bonds* be broken, all things will be at a *loose end*. Me thinks I see these two staves shining

The Epistle

in the *golden Maces* borne before you; the *staffe of beauty* in that borne before the House of Commons, in which the *Legislative power* and the *beautifull order* of the severall Estates of this Kingdome are conspicuous; the *staffe of bonds* in that which is carried before the House of Peers, in which the *power of Judicature*, even to *bonds* and death, principally resideth. Now because these heretiques alone professedly teach the exautorating all Christian Magistrates, and in *ex-*presse termes deny both the Legislative power in the Commons to propound or enact Lawes in matter of Religion, and all coercive power in the house of Peeres, or any other, to inflict civill punishment for the violation of them, and so as much as in them lyeth, they endeavour to *break both these* *staves* of the Prophet, they deserve the *smartest stroke* from both.

With these Heretiques I enter into Lists in the ensuing Tractate, and without any flourish of Rhetorick at all fall upon them with Logickall and Theologicall weapons, wielded after a Scholasticall manner; for it is most true which *Papirius Cursor* sometimes spake in the head of his Troops, advancing on in their march against the Armie of the Samnites, more glorious in shew then formidable, as consisting of men more sumptuously then strongly armed, encouraging his souldiers after this manner: Feare not this *Pageant* rather then *Armie*; their large feathers and imbroydered scarfes give no wounds; their rich belts, and painted targets, and thin gilt breast-plates will not endure the push of the Roman pike. It is not beauty, and gorgeous apparell, but strength, and valour, and *Armour of proof* makes a Warriour. And therefore that brave Commander of the Trojans, *Hector*, deservedly checkt his brother *Paris*, a Paragon of beauty, and an excellent *Carpet Knight*, in the flower of his age, for undertaking a single combat with *Meneclaus*, saying,

OUR

: Bloody
net, p. 2.

dec. i. l. 10.
vius cum
atas Sam-
mgaleas
rosq; infig-
n armorum
vatus vi-
e, multa de
enti hosti-
vana magis
e quam ef-
i ad even-
differuit:
nim cri-
vulnera fa-
per pi-
amrata
transire
anum pi-
e cando-
tanicarum
ntemq; a-
ubi res
geratur,
itari.

er. II.

Dedicatory.

Οὐκ ἂν τοι χαρίσῃ κίθαρις, τὰτε δὴρ Ἀρπολίης,

Ἦτε κῆρυ, τῶ, τε ἑδῶ, ὅτ' ἐν κοίτῃ μυχῆς,

Pickt phrases and witty conceits and ornaments of Rhetorick doe well in Panegyricks, & Paræneticks, but they are of little or no use in Polemicks, in which thus *Ennius* informs us, *Vi geritur res: Spernitur orator bonus, horridu' miles amatur.*

But why doe I trouble my selfe with these new upstart Sectaries? There is a learned and reverend Assembly of Divines attending on you, who will take care *nequid Ecclesia detrimenti capiat*. Who prest me for this service? My Answer hereunto is as ready as true, That though I were not pressed, yet I was challenged to it. And if I had declined this Combat, as others did, the Adversary would have growne most insolent, and all the City and Borough rung of their vaunting brags, and confidence in their cause, and our diffidence in ours; therefore I gave them a meeting at the time and place appointed. And though I were but one, and they many, yet they were not able to withstand *πᾶσι νικῶν & ἀνδιέων*, the irresistible and all-conquering force of truth: neither did they after that send any more challenges. And I had then pursued the combat with my pen, had not the more necessary functions of my Pastorall charge hindered me. But now being discharged against my will, of preaching at my Cures, and having lately published an Answer to a Popish Challenge: I could not think of any fitter employment for the present, then to perfect the notes taken long since in that Disputation, and to supply whatsoever might seeme lacking to the fuller confutation of those erroneous tenets, & to commend both to the publike view, that the *Antidote might be there ready, where the infection first brake out*. As *Solinus* writeth, that in *Sardinia* where there is a venomous Serpent called *Solifuga*, (whose biting is present death) there is also at hand a Fountaine, in which they

Theod. hist. l.
Gast. de Ana
l. i. Quoties
ve publice, &
privatim con-
grediemur cu
Anabaptistis,
semper victi
abibat verita
que a nobis
stat.

See Romaynen

Solin. pol. lib
c. 9. Fons est i
Sardin. qui con-
tra venenum Se-
lifuge (est enim
animantis ejus
morsus mortif-
er) a summo
omnium opifice
in remedium
conditus est; ubi
oritur malum
ibi quoq; inven-
itur promptum
remedium.

who

The Epistle, &c.

who wash themselves after they are bit, are presently cured. This venomous Serpent (*verè Solifuga*) flying from, and shunning the light of Gods Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting neere the place of my resistance, for more then twenty yeeres: And if these Disputations and Writings of mine may prove like the Waters of the Fountaine in *Sardinia*, soveraigne against the sting and teeth of this Serpent, I shall account my paines well spent; and whilst I endeavour to free others from spirituall thral-dome, forget the tediousnesse of my corporall, and *possesse my soule in patience*, till God shall send deliverance; to whose gracious direction, and powerfull protection, I commend you, beseeching God to crowne your sincere intentions, and religious endeavours, for the Reformation of Church and State, with such successe, that this your meeting may be like to that in the 25. yeare of *Edw. 3.* which is known to posterity by the name of *Benedictum Parliamentum*, the blessed Parliament.

*From Prison in the Lo: Peters
house in Aldersgate-street,
Jan. 10. 1644.*

Yours in the Lord Iesus,

DAN: FEATLEY.

etron. Arbit.
nde datum est
ulnus, contigit
nde salus.



TO MY REVEREND,
and much esteemed Friend,
Mr. JOHN DOWNAM.

Worthy Sir,

Have now finished my Polemicall Tractate against the Anabaptists; which had slept securely by me in a whole skin of Parchment, had not the clamours of the Adversaries awaked it, who cry downe Pado-baptisme, and cry up Anabaptisme, not onely in the Pulpit, but also from the * Presse, to the great offence of godly minds, and the scandall of the Church.

* See A. Bar
his Treatise
Dipping: F

Cornwell his Pamphlet, entituled, The Commission of King Jesus: A. Riter his The Vanity of Childish Baptisme: Ch: Blockwood, The sterming of Antichrist, and The Confession of the Anabaptists, printed at London, 1644.

You will peradventure returne me an Answer in the words of the Poet, Ole quid ad te? What doth this concerne me, whose Restraine is a necessary Superseedeas from proceeding against these presumptuous and daring Sectaries? And the unsurnishing me of all Books, and helps of mine owne Notes and Collections lately taken from me) furnisheth me with too just an excuse for not writing. I confesse to my griefe it doth, but what will you have me doe, Situ & otio torpescere? Such a rest would be most restlesse and tedious; The lesse I doe, the more I must needs suffer, and the more I doe, the lesse I suffer. And beleeveme, Sir, it is not an ambition to be seene in the Presse, but a desire for the time to forget my unsufferable pressures, which hath now set me on worke. As when we
C have

have the world at will, and can give our Mind her vagaries at pleasure, to fixe our thoughts on any certaine subject, is a kind of incarceration of the spirit; so when our Estate is sequestred, and our person confined, and no theame is given us daily to enlarge upon, but the valuing of our unvaluable losses, and the present supplying of our importunate wants, to divert our minds from commenting upon our deplorable estate, and forcibly confining our meditations to a more pleasant subject, is a great ease and kind of liberty to immured thoughts.

But this is not all, for as S. Jerome thought wheresoever he was, whatsoever he did, he heard the sound of the last Trumpet, and the summons of the Archangel, Surgite mortui, & venite ad judicium: So me thinks wheresoever I am, and whatsoever my businessse is, I heare that Væ of the Apostle, Woe be unto me if I preach not the Gospel: And preach the Gospel I can now no other-wise then from the Presse, for both my Pulpits are taken from me, and possest by others, and I cannot obtaine (though by my selfe and friends I earnestly sought it) that liberty which S. Paul enjoyed when he was imprisoned at Rome, to preach the Gospel to my fellow prisoners. Now therefore sith I cannot lingua, I must be content as I am able evangelizare calamo, to preach with my Pen; which I can hardly dip into any other liquor, then the juice of Gall, in regard of the malignity of the times, and the insolencies of the enemies of the truth. As Adders, Efts, and other venomous serpents breed in old broken walls: so all sorts of Heretiques and Schismatiques breed and are exceedingly multiplied by reason of the ruptures in State, and distraction of the time. Among all these the Papiests and the Anabaptists are most dangerous and pestilent enemies, the one to the Church, the other to the State; These above all others having bestirred themselves, since the waters were troubled; and they boast in secret of their great draughts of fish, the Papiests of 20000. Profelytes, the Anabaptists of 47. Churches.

Si natura negat facit, indignatio verum.

As

As well Indignation as Zeale hath stirred up my drooping spirit, and encouraged me, though (as I said before) unarmed, to fall upon both; the former, in my Answer to a Popish Challenge; the latter, in this my Catabaptistarum Catacrisis. Jerom comforting a young Hermite, bade him look up to heaven, & Paradisum mente deambulare, assuring him that so long as he had Paradise in his mind, and heaven in his thoughts, tamdiu in eremo non eris, so long he was not in the wildernesse. So verily it seemes to me, so long as I can draw the sword of the spirit, and pursue freely the enemies of the doctrine and discipline of the Church of England, and beat them out of their trenches, so long me thinks I am not in bonds. The Lord in mercy look upon the Convulsions in the State, and Distractions in the Church, and turne our Baptisme of blood into a Baptisme of tears: in which we may and ought all to be Anabaptists. This is the hearty wish of him, who loveth the truth for it selfe, and you for the truths sake,

See Romane
printed by
Bourne at th
old Exchan

Dan: Featley.

The Preface to the Reader.



*N*ova fert animus mutatas dicere formas

Corpora. I am to tel thee (Christian Reader) this New yeare of *new changes* never heard of in former Ages, namely, of *Haras* turned into *Aras*, Stables into Temples, Stalls into Quires, Shop-boards into Communion Tables, Tubs into Pulpits, Aprons into *Linnen Ephods*, and Mechanicks of the lowest ranke into *Priests of the high places.*

Thou shalt heare in this Treatise not of a *line drawne* after *Protogenes*, nor of an *Iliad* after *Homer*, but of a *Metamorphosis* after *Ovid*: not made by *Poeticall license*, but by *Prophetickall liberty*: not of men into beasts, but of *S. Pauls* *κακὰ δαίμνια*, *evill beasts*, shall I say, into *men*? nay into *men of God*, and *Prophets of the New Law.*

If ever *Saint Ieroms* Complaint were in season, it is now: *Physiti-ans* keep within the bounds of their Science; *Smiths* meddle with the Hammer and Anvill; the *Linnen Draper* deales not in *Woollen cloth*, nor the *Woollen Draper* in *Linnen*; the *Carpenter* takes not the *loyners* work out of his hand, nor the *loyners* the *Carpenters*; the *Shoomaker* goss not beyond his *Last*, nor the *Tailor* beyond his *Measure*; onely the trade of expounding *Scripture* is a *Mysterie* which every *Artizan* arrogatesh to himselfe. The *Physitian* here will be prescribing receipts, the *Lawyer* will be demurring upon *dubia Evangelica*, and every handy-crafts man will be handling the pure Word of God with *impure* and unwashed hands. This the *pratling huswife*, this the *old dotard*, this the *wrangling sophister*, in a word, this *men of all professions*, and *men of no profession*, take upon them to have skill in, readily teaching that they never learned, and abundantly pouring out that which was never infused into them.

The *Apostle* comparing the dignity of the ministerial function with the indignity and insufficiencie of most mens gifts for it, cries out, *Who is sufficient for these things?* But if we consider mens opinions of their owne gifts, and their practice at this day, we may say, *Who is not sufficient for these things?* Not the meanest *Artizan*, not the illiteratest *Day-labourer*, but holds himselfe sufficient to be a *Master-builder* in *Christs Church*. When the *Jesuite* heretofore cast this in our dish, we

2 Cor. 2. 16. *loqui quam audire paratiores, prompti docere quod non didicerunt.* 2 Cor. 2. 16. *Quid obsecro nunc diceret Basilius, & Pharmacopolas, sutores, caterosq; opifices etiam a pulvis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

always

titus 1. 12.

pr. ad Paulin.
quod medicom
um est promitt
unt medici,
castant fabri.
ia fabri: sola
cripturam
rs est quam si
i passim omnes
indicant,
anc garula
nus, hanc deli
a senex, hanc
opibista verbo
us, hanc uni
versis presu
munt, docent
priusquam di
cunt.

Bern. in Cant.
Tante coartat
tis sunt per quos
nobis fluentia
coelestia eman
ant, ut antea
effundere quam

insundi velint, loqui quam audire paratiores, prompti docere quod non didicerunt. 2 Cor. 2. 16. *Bellar. 1. 2 de verb. D. 1. c. 15. Quid obsecro nunc diceret Basilius, & Pharmacopolas, sutores, caterosq; opifices etiam a pulvis sacra eloquia tractare apud Lutheranos & Calvinistas videret?*

To the Reader.

alwayes flung it back into his face, with a confident denyall, answering him in the words of the Arch-angel, *Iude 9. The Lord rebuke thee, thou false tongue.* But now those whose Religion, if they have any, is a negative one, and stands in a meere opposition to Popery, notwithstanding herein strengthen the *Papists hands* against us, and put us to that miserable Apologie of the Poet,

---- *Pudet hac opprobria nobis,*

Et dici potuisse, & non potuisse refelli.

It is a thousand pitties, that not in the dawning of the day from the night of Popery, and first glimmering of the light of Reformation, as in *Luthers* first standing up for the Truth; but now in the noone tide of the Gospel, such owles and bats should fly abroad every where, and flutter in our Churches, and sile upon our *Fonts, Pulpits, and Communion Tables*, and not either be caught, and confined to their nests in *barnes*, or rotten trees, or put in *Cages* fit for such night-birds. I wonder that our doores, posts, and walls sweat not, upon which such Notes as these have been of late affixed, *On such a day such a Brewers Clerk Exerciseth, Such a Taylor Expounder, Such a Waterman Teacheth.*

See *Sleid.Com.*
l. 5.

If we have *Crow-Poets*, and *Pye-Poettes*; if *Turners* turn *Bezaliels*, and *Aholiab*s to mend the polished works of the Temple; if *Cooks*, with *Demosthenes*, (deservedly reprov'd by *S. Basil*) instead of mincing of their meat fall upon dividing of the Word; if *Taylors* leap up from the Shop-board to the Pulpit, and patch up Sermons out of *Istolne shreds*; if not onely of the lowest of the people, as in *Ieroboams* time, *Priests* are consecrated to the most high God; but if like as *Novatus* consecrated himselfe a Bishop, so these ordaine themselves *Priests* and *Deacons*; if they enter not into the Church, but break into it; if they take not holy Orders, but snatch them to themselves: doe we marvaile to see such confusion in the Church as there is? As *Christ* sometimes spake, *Si lumen tenebrae, quanta tenebrae*? If the light that is in thee be darknesse, how great is that darknesse? So may we truly say, If in Order it be there be Confusion, how great is the confusion? What are all the *Prophets* become mad, that the asses mouth must needs be opened by miracle to reprove them? Though some would be content to have it thought so, and we must not refuse to weare our masters cognizance, who was said by some of his kindred to be besides himselfe: yet we must tell them the case is far different; for there the Ass saw the Angel in his way, but here the Angels see the Asses in their places; there the Ass spake once, because he was twice struck, but here the Asses speak often, because they are

(a) *Perf. prod*
Sat. 1. Corv
Poetas & Po
tridas picas.
(b) *Theod. his*
li. 4. c. 17. i. d. 10
oia d. d. d. d. d.
to' d. d. d. d. d.
z. d. d. d. d. d.
z. d. d. d. d. d.

Mat. 6. 23.

2 Pet. 2. 16.

Mar. 3. 21.

Num. 16. 23.

To the Reader.

Johan. Gast.
Hexord. Anab.
p. 35. Anabap-
tiste sumunt
sibi omnes pre-
dicandi officium,
atq; de aliis
qui legitime
a Christianis
Ecclesijs man-
torati sunt
seiscitantur
Quis se elegit
cum isti ne a
sua quidem
Caco-Eccl sia
mittantur.
See the Hist. of
the Anab. prin-
ted at London,
1641.
Et Joh. Gast l.
Hexord. Ana.
p. 247. Ego vi-
di Nicol. Stock-
ui primus in
Germ. videtur
parfisse vene-
um illud im-
morum dogma-
um. Hunc au-
lierunt Mono-
chius & Phi-
reus quibus
elut emissari-
us totam
Germaniam.
ont. cata. har.
omota sedi-
one iustica per-
erman. Aljac.
Sueviam ad
50000. fue-
me trucidati.

not so much as once struck for their presumption. Now if any man desires to know from whence this *Clergie of Laicks* come, that he may not think that these *Russet Rabbies*, and *Mechanick Enthusiasts*, and *profound Watermen*, and *Sublime Coachmen*, and *Illuminated Tradesmen* of almost all sorts are dropt from the clouds: Let him peruse the Catalogues of Heretiques written by *Alfonsus à Castro*, *Pontanus*, *Slussenburgius*, and *Ambrosius de Rusconibus*, together with the Histories of *Sleiden*, *Bullenger*, and *Gabriel Abres*, and others, and he shall find that they all proceeded *Doctors* out of the Schoole of one *Stock the* * *Anab.* Of whom we may say, as *Irenaeus* sometime spake of the Heretike *Ebion*, the father of the *Ebionites*, His name in the Hebrew signifieth *filly*, or *simple*, and such God wot was he: So we may say, the name of the father of the *Anabaptists* signifieth in English a *senslesse* piece of wood, or *block*, and a *very blockhead* was he: yet out of this *block* were cut those *chips* that kindled such a fire in *Germany*, *Holsatia*, and *Suevia*, that could not be fully quenched, no not with the blood of 150000. of them killed in war, or put to death in severall places by the Magistrates.

This fire in the reignes of *Queene Elizabeth*, and *King James*, and our gracious Sovereigne, till now, was covered in England under the ashes; or if it brake out at any time, by the care of the Ecclesiastical and Civill Magistrates it was soone put out. But of late, since the unhappy distractions which our sinnes have brought upon us, the Temporall sword being other wayes imployed, and the *Spiritual* locked up fast in the *scabberd*, this Sect, among others, hath so far presumed upon the patience of the State, that it hath held *weekly* Conventicles, re-baptized hundreds of men and women together in the twilight in *Rivelets*, and some armes of the *Thames*, and elsewhere, dipping them over head and eares. It hath printed divers Pamphlets in defence of their Heresie, and challenged some of our Preachers to disputation. Now although my bent hath been alwayes hitherto against the most dangerous enemy of our Church and State, the *Jesuite*, to extinguish such *balls of wild-fire* as they have cast in the *bosome of our Church*, yet seeing this strange fire kindled in the neighbouring parishes, and many *Nadabs &c* *Abions* offering it on *Gods Altar*, I thought it my duty to cast the waters of *Siloam* upon it, to extinguish it.

Thine in the Lord Iesus, D. F.
Prisoner in Peter-house.

Calend. Jan. 1645.

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98.
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Errata, sic corrige.

Page 1. line 15. read end. p.4.l.8.r. a visible Church. p.23.l.24.r. reiteration. p.36.l. penult. r. 1 Cor. 14. 19. p.41.l.22. r. sexes. p.44.l. penult. r. and they are no where prohibited. p.48.l.3.r. And. p.51.l.15.r. or a legitimate wife p.53.l.33.r. from. p.57.l.27.r. in the principles of. p.67. in marg. ad lin. 19. r. Valentinian. p.70.l.9.r. that they. & lin. 25. r. rue it by. p.89.l.17 r. propounded p.120. l.24.r. Prayer himsefse. p.125.lin.18 r. hebetetur. p.185. lin. 6. dele to. page 189.l.8.r. Scepter. p.195.l.4.r. abjiciunt. p.198.l.13.r. the man. p.207.l.14.r. instance. p.211.l.21.r. reliquo. p.215.l.31.r. habet. p.216.l.17.r. flagello. p.218. lult.r. as well as an Arrian. p.219. in marg. l.5.r. binu. p.225.l.35.r. evident. p.226.l.37 dele of.

Greg. Naz. Theol. Orat. 40.

Τί δε ἀνείποις ὡς ἂν ἐν νηπίων καὶ ὡς τὴν ζήσας ἐκταύνουσαν, μήτις ἢ χρίσθαι ; ἢ καὶ πάντα βαπτίζουσιν ; πανύδα, οἷόν τις ἐπίχρη κινδυνῶ, κρῖσιν καὶ ἀναιδηντως ἀγιασθῆναι, ἢ ἀπαθεῖν ἀσχεδόντα καὶ ἀήλεσα.

What wilt thou say of Infants that neither experimentally know the grace of Baptisme, nor the losse by want thereof? Shall we baptize them? Yes, by all meanes, if there be any danger; For it were better that they should be sanctified, though they be not sensible thereof, then to goe out of this world without the seal and badge of their initiation into Christianity.



A true Relation of what passed at a
meeting in *Southwark*, between *D. Featley*,
and a company of Anabaptists, October
17. 1642.



After the Company were placed, and Dr. *Featley* had made a short ejaculatory Prayer to GOD, to give a blessing to the meeting, a Scotchman began thus.

M. Doctor, we come to dispute with you at this time, Scotch-man,
not for contention sake, but to receive satisfaction: wee hold that the
Baptisme of Infants cannot be proved lawfull by the Testimony of Scrip-
ture, or by Apostolicall tradition; if you therefore can prove the same ei-
ther way, we shall willingly submit unto you.

Are you then Anabaptists? I am deceived in my expectation, *D. Featley.*
I thought that the ending of this meeting had bin to have reason-
ed with you about other matters, and that my taske would have
beene to have justified our Communion-Booke, and the lawfulnessse
and necessity of comming to the Church, which I am ready to
doe. Anabaptisme (which I perceive is the poynt you hold) is an
heresie long since condemned both by the Greeke and Latine
Church, and I could have wished also that you had brought schol-
lars with you, who knew how to dispute, which I conceive you doe
not, so farre as I guesse by your habit, and am informed concern-
ing your professions: for there are but two wayes of disputing,
First by Authority,
Secondly by reason.

D

First

A Disputation with Anabaptists

First by Authority, if you will dispute in Divinity, you must be able to produce the Scriptures in the Originall Languages,

For no Translation is simply authentically, or the undoubted word of God.

In the undoubted word of God there can be no Error.

But in Translations there may be, and are errors.

The Bible Translated therefore is not the undoubted word of God, but so farre onely as it agreeth with the Original, which (as I am informed) none of y^e understand.

Secondly, if you will dispute by Reason, you must conclude syllogistically in mood and figure, which I take to be out of your Element. However, sith you have so earnestly desired this meeting, and have propounded a Question to me I little expected: before I answer yours, I will propound a Question or two to you concerning the blessed Trinity, that I may know whether you are well instructed in the principles of Catechisme, who yet are so well conceited of your selves, that you take upon you to teach others.

Scotch-man.

This M. Doctor, is nihil ad Rhombum, we would know of you whether the Baptism of Children can be proved lawful (as we said before) or it is practised among you.

D. Featley.

Section 1.

Two Questions of the Trinity propounded.

Whereas you say this my question is not *ad Rhombum*, you mistake the matter. For it is *ad Rhombum*, if you know what the Phrase meaneth. Is not the form of Baptisme this? *I Baptize thee in the name of the Father, the Son, and the Holy Ghost?* therefore my questions concerning the Trinity appertain to the Doctrine of Baptisme. Before therefore I answer you concerning the persons fit to be Baptized, whether men and women onely in riper years, or children also: to try your skill, I will propound an argument to each of you out of Scripture, concerning the blessed Trinity.

And first, (turning to the Scotchman)

Doe you believe, saith hee, that each of the three persons is God? how then doth Christ, *Iohn 17. 3.* say that the Father is the onely true God?

2. After turning to the other.

Doe you believe that the Holy Ghost proceeds from the Father, and the Son? if you doe so, how then doe you answer the words of our Saviour, *Iohn 15. 26.* *The Spirit which proceeds from the Father?* there is no mention at all of proceeding from the Son, but the Father onely. To the latter of these queries nothing was answered, by

by either of them; to the former they both answered. First the *Scotchman*.

We never intend to deny that every person in Trinity is God, for the text *So each of you* alludge, it proves not what you bring it for.

Here the Text being read, the Scotchman answered, Christ opposeth his Father, as the true God, to all false Gods.

I do not urge the word *true*, for that indeed is spoken in opposition to false Gods, but the word *only*, and thus I frame the Argument.

If God the Father be the *only* true God, then the holy Ghost is not God.

But God the Father is the only true God;

Ergo the Holy Ghost is not God.

The Father is said to be the only God in respect of Essence.

This Answer contains in it Blasphemy; for if the Father bee the onely true God, in respect of Essence; then is not the Son or the Holy Ghost God in respect of Essence; but that is false and blasphemous, for then the three persons should not be one God in Essence; or in respect of Essence.

Here the Scotchmans answer being exploded, he wrote something, and gave it some there present, and in the meane while one M. *Cufin* interposiſing, ſaid.

I come not here to dispute, but to receive satisfaction of some doubts, which if you can resolve me in, I shal submit. Now for the place you alledge out of S. John, I conceive it may be thus answered: Christ spake this as man, and his meaning is that his Father is only God, and no Creature is so.

It is very true, that *only* excludes all creatures; but whereas you say that these words are spoken by Christ, as man only, it cannot stand with the Text; for it is added, *and whom thou hast sent, Jesus Christ*. Christ saith it is life Eternall to know the Father to be the only true God, and whom he hath sent, Jesus Christ; but it is not life Eternall to know Christ only as man, but as true God and man, and so a perfect Mediator: neither is Christ said only the Son of God, in respect of his temporall generation, as man; but also in respect of his eternal generation as he is the second person in Trinity; this answer therefore of yours is not sufficient nor pertinent.

M. Doctor, the company is not satisfied with their Answers, I pray, resolve the doubt your selfe.

I will, as loone as they have propounded their objections; for, I
D 2 moved

Scotch-man.

D. F. Carley.

The venturous Scotchman was so stunned with this blow, that he gave in, and spoke no more for a good space.

D. Fealey.

Sir John Lenthall,

See the Solution of those doubts, in the additions to the Conference.
Cufin.

This Cufin is said to be one of the first that subscribed the Anabaptists confession.

printed 1644.
London.

D. Featley.

Cufin.

D. Featley.

Section 3.
Of the definition of a true church.

Cufin.

D. Featley.

Cufin.

D. Featley.

Cufin.

D. Featley.

Section 3.
That the church of England is a true church.

Cufin.

moved these Questions only to make it appeare to the auditors, how unfit these men are to take upon them the office of Teachers, who are so imperfect in the fundamentall poynts of Catechisme. Now let them propound what questions they please.

What is the nature of a visible Church? what is the matter and forme of it? or what is the visible Church of Christ made up of, by authority of the Scriptures?

Your Question is, *Quid constituit visibilem Ecclesiam*, what makes a Church.

Yes.

I answer, according to the Scriptures and the joynt consent of all protestant Churches in the world, French, Dutch, &c. in the harmony of confessions, that the sincere preaching of the Word, and the due administration of the Sacraments, constitutes or makes a true visible Church. The Papists make many notes of the Church, as antiquity, universality, succession, miracles, and diverse other: but the reformed Churches make but two onely, namely those above mentioned.

What is a true particular visible church?

A particular companie of men, professing the christian faith, knowne by the two marks above mentioned, the sincere preaching of the word, and the due administration of the Sacraments.

Is the church of England such a church?

It is so.

How prove you that?

First, I answer, I need not to prove it, but you are to disprove it. For as Hooker teacheth, in his Ecclesiasticall Politie, they who are in possession are not bound to prove their right, but they who goe about to thrust them out are to disprove their right, and bring a better title for themselves.

Secondly, yet to give you further satisfaction, thus I prove the church of England to be such a church.

Every church in which the word of God is sincerely preached, & the sacraments lawfully and rightly administred, is such a church.

But in the church of England the word is sincerely preached, and the sacraments lawfully administred.

Ergo, the church of England is such a church.

I denie that in the church of England the word is sincerely preached, or the sacraments rightly administred.

I have here two things to prove.

1. That the doctrine of the church of *England* is agreeable to Gods word.

2. The sacraments are rightly administred in it.

First, the doctrine of the church of *England* is contained in the 39 Articles.

Secondly, the due administration of the sacraments in the communion-book. But both the one & the other are agreeable to Gods word.

Ergo, the preaching of the word and administration of the sacraments in the church of *England* are agreeable to Gods word.

I denie that the 39 Articles and the book of common-prayer are agreeable to *Cusins* Gods word.

1. I wil prove that the book of Articles is agreeable to Gods word.

In the book of Articles, the first which concerneth the blessed Trinity, the 2. 3. 4. which concern the incarnation of Christ Jesus his death and resurrection, the 5. which concerneth the holy Ghost, the 6. the perfection of scriptures, and the 18. following, which impugn popery, are agreeable to Gods word; and you cannot name any one of the rest which is not agreeable; therefore they are all agreeable. If you know any one that is not agreeable, instance in it, and I will presently shew how it is agreeable to scripture.

For the 39 Articles, I know not what they are, I never saw them that I *Cusins* remember.

Then for ought you know they are all conformable to scripture, at least you can except against none of them. Now for the book of common-prayer, it consists partly of Psalms, Epistles, and Gospels, partly of Prayers, and the form and manner of administration of the sacraments. But the former are taken out of scripture, the latter are agreeable to it. What doe you except against it?

I except against your administration of Baptism, it is not rightly administred in your church; for you baptize children, and that is not agreeable to Gods word: if you say it is, how doe you prove it by scriptures?

This D. F. undertook to prove out of scriptures, but before he alledged any text of scripture for it, another Anabaptist interposed.

You say your church is a true church; that cannot be: for the true church compells none to come to church, or punishes him for his conscience, as the church of *England* doth.

Cusins

Anabaptist.
Section 4.

That the Magistrate may compell men to come to church, and serve God there according to his word.

D. Featley.

Josiah was supream governour of the true church in *Judah* and *Israel*, but *Josiah* compelled all *Israel* to come to the house of God and worship him there, 2 Chron. 34. 33. So *Josiah* took away all the abominations out of all the countries that appertained to the children of *Israel*, and compelled all that were found in *Israel* to serve the Lord their God.

Ergo, men may be compelled by the civill magistrate to the true worship of God.

Anabaptist.

Josiah compelled them to come to *Jerusalem*; but that law is not now in force.

D. Featley.

There is a three-fold law of God delivered by *Moses*.

1. Ceremoniall. 2. Judiciall. and 3. Morall. The ceremoniall and judiciall are not now in force; but the morall is, and *Josiah* did this by the command of the morall law. For the text saith not that he compelled them to come to *Jerusalem*, but to serve the Lord their God, which is a dutie required by the morall law, and the law of nature. For though the place of Gods Service and the manner be changed, yet the substantiall worship of God still remains, and princes are now as much bound to compell their subjects to the true worship of God, as *Josiah* was. And moreover it is to be noted, that *Josiah* did this by vertue of a covenant, which he made before the Lord, to walk after the Lord, and keep his commandments, with all his heart and all his soul, 2 Chron. 34. 31. And the spirit of God sendeth this testimony after him, 2 King. 23. 15. Like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to the law of *Moses*; which words have an apparent reference to that first and great commandment, Dent. 6. 5. thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, which law is morall and perpetuall, as all grant.

Here this third
Anabaptist was
blank't, and, to
save his credit,
starts up ano-
ther doubt.
Anabaptist.
D. Featley.

Prove that any ought to be compelled by the gospel.

That which *Josiah* did agreeably to the morall law, bindeth us under the gospel; for Christ in the gospel both repeateth and confirmeth this commandment of loving the Lord, with all our heart, and all our soul, calling it the first and great commandment, Mat. 22. 37. 38. Therefore our princes are as much bound, as *Josiah* was, to compell their subjects to serve the true God. Yet farther to give you satisfaction, I will prove that it is agreeable to the new law to compell men to come to church, and hear Gods word and receive the sacra-

sacraments, for this Christ teacheth in the parable recorded by S. Luke chap. 14. 23. *Of a King who made a great supper, and bade many guests, and when they made excuses, he said to his servant, goe to the high-ways, and hedges, and compell them to come in, that my house may be full.*

To this nothing being answered, D. Featley proceeded in his argument. Besides this command in the parable, thus I prove, that you ought to come to our churches; the Apostle commandeth, Rom. 13. 1. *Let every soul be subject to the higher powers,* and Heb. 13. 17. *Obey them that have the over-sight of you, and submit your selves, for they watch for your souls, &c.* To which, if we adde those places in 1 Tim. 2. 2. and 1 Pet. 2. 13. 14. An undeniable argument may be framed, to convince your conscience, after this manner.

All lawfull superiours, either temporall or spirituall, commanding lawfull things, are to be obeyed.

But your lawfull superiours in church and common-wealth, require you to come to our church, which I proved to be a true church of Christ.

Ergo, you ought to obey them, and you sin against God by your disobedience to lawfull authority, if you come not.

The word of God doth not command us to come to your steeple-houses, Anabaptist. the King hath nothing to doe to command us in that kind.

The King hath power to command you in all things that are lawfull, and not repugnant to Gods word: (indeed if he should command any thing against Gods word, you ought rather to obey God than man, by the example of the Apostle in the Acts 4. 19.)

D. Featley.

But it is a thing lawfull and no way repugnant to Gods word, but most agreeable thereunto to come to our steeple-houses, (as you call them) where the servants of God assemble on the Lords day and other times, to worship him in spirit and truth.

Ergo, the King hath power to command you to come to our church.

Anabaptist.

The King makes an Idoll of the church, where doth Christ command us to come to it?

D. Featley.
Anabaptist,
Here the Anabaptist yeeldeth the buckler, viz. that the Magistrate ought to be obeyed, when he commandeth men to hear Gods word in the church.

Where he commandeth us to hear the word preached; for, in our church the word of God is preached, and therefore there we ought to hear it.

I am not so averse, but if one of our society should preach in Olaves, or Mary Overis church, I woud' hear them, I would come where the church is gathered, for therein I obey Christ.

Then

D. Featley.
This was the
plea of the old
Donatists.

Then you will hear none but one of your society, as if your societie were the true church, and none of the true church but those of your society. I have proved already, that we have a true church among us, but you have none.

Section 5.
That the Ana-
baptist have no
church.

For where there are no lawfull pastors, nor flocks, there is not a true church. But amongst you there are not lawfull pastors, nor flocks.

Ergo, no true church.

Anabaptist.
D. Featley.

We have amongst us lawfull Pastors.

There are no lawfull Pastors but those who are sent, Ro. 10. 15. No man ought to assume unto himself that honour, but he that is called, as was Aaron, Heb. 5. 4. all Presbyters are to be made by imposition of hands, 1 Tim. 4. 14. & 5. 22. 2 Tim. 1. 6.

But your Pastors have no sending, no calling, no imposition of hands on them, *Ergo* you have no lawfull pastors.

Anabaptist.

None amongst us teach; but they have Ordination, for they are elected, examined and proved.

D. Featley,
Anabaptist.

Have you imposition of hands of the Presbytery?

Wee are not bound to tell you, if you will come to our Church you may see.

Cusin.

I pray you M. Doctor come to the point: how prove you the Baptisme of Children to be lawfull by the Word of God?

D. Featley.

It seems you will willingly fall upon no other point but this of Anabaptism, which heresy was condemned neer fifteen hundred years ago. Here, after a long space, the Scotchman puts in a word, saying,

Section 6.
Of the christe-
ning children.
D. Featley.

Not sixteen hundred years ago.

If it were but a thousand, it is long enough, being condemned by the whole Christian Church, Greek and Latin.

Cusin.

Sir, that is neither here nor there, you know what the woman of Samaria said, Joh. 4. Our fathers worshipped in this mountain, and ye say that at Jerusalem is the place where men ought to worship; they continued in an error above 2000 years.

D. Featley.

You are mistaken in your chronology, for there were not 2000 years between Jacob and Christ. But to let that your error passe, the Samaritans indeed were in an error a long time; but this is no error, but a doctrine of truth, that children ought to be baptized.

There are three sorts of arguments of great force with all san-

derstanding men, the first and chieftest from

1. Scripture.
2. From consent of the universall church.
3. From evident reason.

I will produce all these for the baptisme of children.

We desire to have it proved by scripture.

Scotch-man.

Our proofs out of scripture are of two sorts; some probable, some necessarie.

D. Featley.

First probable; as where it is said in the *Acts* 16. 33. that the *Apostle baptized the Gaoler, with all that belonged to him and Lydia, and her household*, *Acts* 16. 15. and *1 Cor.* 1. 16. that he baptized the household of *Stephanas*, and in a whole household in all probability there were some children.

I cannot tell that; let's bear your necessary proofs out of Gods word.

Scotch-man.

There is as good ground, reason, or warrant for the baptizing of children now, as there was of old for circumcising them. But of old children were to be circumcised; many plain places there are where that was commanded.

D. Featley.

Deut. 10. 16.
Joshu. 5. 2. &c

Ergo now by the same warrant they are to be baptized.

We denie that there is the same warrant or ground now for the baptizing of children, that there was of old for the circumcising of them. For there is an expresse command for circumcising of children; but there is none for the baptizing of any but those who can hear the word preached, *Mat.* 28. Go teach and baptize.

Scotch-man.

1. That which circumcision was in the old law to the Jews, that is baptisme now to us, the sacrament of entrance into the church; for so *St. Austine* and all sound divines hold, that our sacrament of baptisme answereth theirs of circumcision, as the sacrament of the Lords supper doth their Paschall Lamb.

D. Featley.

2. Circumcision was instituted, as appears, *Rom.* 4. 11. to be a seal of the righteousness of faith. But for the same end also was baptisme instituted, to be a seal of the covenant of grace, and the free remission of our sins by faith. And though children in the old law before eight dayes had not actuall faith, nor could make profession thereof, yet they received the sacrament thereof. Therefore by the same reason children under the gospel, though they have not actuall faith, nor can make profession thereof, yet may and

this argu-
ent drawn
from analogie
the Anabaptists
swered no-
thing at all.
cotch-man.
Peatley.

ought to receive the sacrament of baptisme, which is a seal of the covenant of grace, and righteousness by faith.

Children ought not to be baptized, because there is no command for it.

Mark, I pray, how uncertain they are in their grounds; sometimes they say that children are not to be baptized, because they have not actuall faith, which I overthrew but even now; sometimes, because there is no commandment for it. Which as the future arguments disprove, so, see a punctuall refutation of this answer. *Infra* art. 2. ob. ja

cotch-man.
Peatley.

Prove it by scripture that they ought to be baptized.

So I will: first, I will alledge you the text of scripture, and then frame my argument from it; the place of scripture is, *Job. 3. 5. Verily, verily, I say unto you, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.* My argument from this place for the baptizing of infants is this:

If none can enter into the kingdom of God, but those that are born of water and the spirit; that is, those that are baptized with water, and regenerated by the spirit, then is there a necessity of baptizing children, or else they cannot enter into the kingdom of God; (that is, ordinarily) for we must not tie God to outward means.

But the former is true.

Ergo, the latter.

cotch-man.

By this your reason, it would follow that all that are baptized are regenerated, and none regenerated but those who are baptized; what becomes then of those who dye without baptisme?

Peatley.

I conceive the same of them as of those among the Jews who dyed before they were circumcised; we leave them to the mercy of God, conceiving charitably of their salvation, because the children of the faithfull are comprised in the covenant, *Gen. 17. 7. and Acts. 2. 39.* and the Apostle saith, *They are holy, 1 Cor. 7. 14.* All that I will conclude from this place, is, that no children enter into the kingdom of heaven by the ordinary way chalked out by Christ but those who are baptized; or, which comes all to one, that the sacrament of baptisme ought to be administred to children, as the ordinary means of their salvation.

Cuba.

This text speaks not of children, but of men; children are not

men.

You

You might as well and better say, that women are not men; D. Featly. and doe you think that women ought not to be baptized? this text speaks of children as well as those in riper years, male, or female; for, as the Apostle speaketh, *In Christ there is no difference of sex or age.*

All that are to enter into the kingdom of God, ought to be born of water and the spirit.

But children enter into the kingdom of God as well as men of riper years.

Ergo children ought to be born again with water, &c.

How prove you that children enter into the kingdom of God?

All those that are holy enter into the kingdom of God.

But the children of the faithfull are holy, 1 Cor. 7. 14.

Ergo they enter into the kingdom of God.

The Apostle meaneth that such are not bastards.

At which the company laughing, as a ridiculous answer, as if all that were not bastards were holy; or that no children could be holy in the Apostles sense who were base-born. Another Anabaptist came in, and propounded a question concerning Lay-mens preaching.

I will prove unto you M. Doctor, that neither you, nor such men as you are, ought to preach, but such only ought to performe that office of preaching, as are appointed by us.

How prove you that?

Those who are ordained ministers by ungodly men, ought not to preach. But you, and others as you are, be ordained by ungodly men.

Ergo, you ought not to preach.

I denie both your propositions. First, because although we should suppose the bishops, who ordained ministers, to be ungodly men, yet if they were themselves lawfully ordained, and had power of imposition of hands, the ministers ordained by them, may and ought to discharge their function. Judas the Apostle, and Nicholas the deacon, were ungodly men; yet the ministeriall acts they did, either in preaching the word, or administering the sacraments, were never accounted void. Secondly, I denie that our bishops were ungodly men.

They that persecute good men are ungodly men.

But all your bishops persecute good men.

Ergo, the bishops are ungodly men.

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Tantum enim est regnum celorum, Mat. 19. 14.

Anabaptist. D. Featly.

Anabaptist. See the refutation of this answer in the censure of a book, intituled, The Vanitie of childrensbaptisme. Infra & artic. 2. argum. 8.

D. Featly. Anabaptist.

D. Featly.

Anabaptist,

D. Featley,

I answer : first, some of our bishops never persecuted any man; as namely, the Arch-bishop of *Armagh*, and bishop *Porter*. Secondly, though some of our bishops by their places, as they were high commissioners, punished some men by Mulcts, imprisonments; or other censures; yet they persecuted no godly man, but executed justice upon delinquents: namely, factious schismaticks that disobey the Kings ecclesiasticall laws; and disturb the peace of the church.

Anabaptist.

Yea, but they are good men whom your bishops persecute, and you cannot except the bishop of Armagh; for when I was called in question before the high commissioner, the Primate of Ireland sat there, and by silence gave consent.

D. Featley,

The Primate of Ireland was never a Judge in our high commission in *England*, as it is well known: sometimes he might sit with the rest, but he had no power to give sentence in the high commission in *England*; and if I might know truly for what cause you were brought into the high commission, I doubt not but to prove the sentence given against you to be just; for you are one who come not to church, nor will hear our preachers, but only some of your own sect, and those no better then meer Lay-men.

Anabaptist.

S E C T. 7.

Of the distinction of the

Clergy & La-

icks.

D. Featley,

And that none

may exercise the

function of a

minister of the

Gospel, with-

out a special

calling there-

unto

Anabaptist.

D. Featley,

Anabaptist.

D. Featley,

We do not read of any such distinction in the word of God, as Lay-men and Clergy-men, these are popish distinctions; the word Lay is not in all the scriptures.

No more is the word Trinity, nor sacrament, nor many others read in scripture, yet the sense of them is there, and so is the distinction of Clergy and Laity; for God commandeth that the people should learn the law from the Priests mouth; the Priests were no other then the Clergy, and the common people then the Laity.

Their Priest-hood was not the same with yours.

It was the same for substance, but not for ceremony and manner of worship; their Priest-hood was typicall, ours evangelicall; they by the figures of the ceremoniall law fore-shewed Christ to come, we preach that Christ is come.

Can you prove any such distinctions in the new testament?

We can: for we read in the new testament of pastours and flocks; they who feed with the word, are the Clergy; and the flocks who are fed, are the Laity. All are not pastours or teachers, 1 Cor. 12.29. Are all Apostles? are all Prophets? are all Teachers? That is, all are not so.

Anabaptist,

Deacons preached, they were Lay-men, therefore may Lay-men preach; I instance in Steven, &c.

The

The Deacons were not meer Lay-men, but men full of the holy Ghost, and of wisdom, upon whom the Apostles layd their hands, *Acts* 6. 6. Prove that any preached who had not imposition of hands.

Here that Anabaptist failing, *Cusin* undertook it, saying;

In the 8. of the Acts we read plainly, that, after that great persecution of the church at Jerusalem, they were all scattered abroad throughout the regions of Judea, and Samaria, except the Apostles; and that they who were scattered abroad went every where, preached the gospel; and that God gave a blessing to their preaching, it is plain, Acts 11. 19. Again, (Peter saith) 1 Pet. 4. 10. As every man hath received the spirit, even so minister the same one to another, as good stewards of the manifold grace of Christ. If God have given us a talent, it is our duty to improve it.

They that were scattered and preached the gospel, were such as the Apostles had layd hands on, and sent to preach, and among them *Philip* the Deacon there mentioned. For the text of *S. Peter*; he speaketh not there of publike preaching, and administering the sacraments, which appertaineth only to pastors by their special function; but of edifying one another, and teaching and admonishing in private, according to the precept of *S. Paul*, *Colos. 3. 16.* *1 Thess. 5. 11.* Let the word of God dwell richly among you, in all wisdom, teaching and admonishing one another: this was no publike preaching, or expounding the word, but godly conference in private houses with those whom they met, such as every godly master of a family useth in his house, instructing his children and servants the best that he can, telling them their duty out of Gods word. It is true, in time of persecution we read of one *Frumentius* a Lay-man, who in his travailes converted some to the christian faith, confirming the truth of christian religion by scriptures.

That is all we desire to do, as Frumentius did.

That was no preaching publicly by vertue of a pastorall function, or expounding scriptures, but holy conference and exhortation; such as that of *Aquila* and *Priscilla*. And the historian addeth, after the church had notice how God blessed *Frumentius* his labours, in turning many heathen to christianity; the bishops sent ministers unto them, to confirm them and administer the sacraments unto them; and himself also received holy orders, to accomplish that work which he had so happily begun.

Another
Anabaptist.

The scripture puts no difference betwixt publike and private; it is as lawfull to worship God in a private house, to preach there, as in one of your Steeple-houses.

D. Featley.

The Apottle puts a difference, 1 Cor. 11. 22. What? Have you not houses to eat and to drink in? Or despise ye the church of God?

Anabaptist.

The word in the originall is ecclesia, not templum, which never signifieth your Steeple-house in all the scripture.

D. Featley.

The word ecclesia is taken diversly in holy scripture: sometimes,

1. For a company of men, and that either of the wicked, as *Psal. 26. 5. Odi ecclesiam malignantium.*

Or, of the godly, *Acts 20. 28. & 11. 26. &c.*

2. For the place of their publike meeting; and so the word *ecclesia* is here taken.

Anabaptist.

If the people of God meet in a private place, is not that then the house of God?

D. Featley.

There is a publike house of God, that is, a place sequestred from common use, and dedicated to Gods service, and there is a private house of God, as we read Ro. 16. 5. where some of the faithfull privatly meet, and that also is called the church; greet the church in thine house: & in such private houses it is lawfull to preach in time of persecution, but not now, when we have publike churches for the service of God, to which we may and ought to repair, and in these churches no lay-man ought to preach, nor at all exercise the pastoral function, either there or any where else. Which I prove by two reasons especially.

1. Reason.

First, none ought to take upon them the office of a pastour, or minister of the word, who are not able to reprove and convince Hereticks, and all gain-sayers: but your lay and unlettered men are not able to convince Hereticks, and stop the mouths of gayn-sayers, because they can alledge no scripture but that which is translated into their mother-tongue, in which there may be and are some errors: for, though the Scriptures be the infallible word of God, yet the translators were men subject to errour, and they sometimes mistook.

Scotch-man.

Will you say that those learned men who translated the bible at Geneva committed any error in their translation?

D. Featley.

I will; and for instance, Luke 22. 25. in the Geneva translation, printed 1569. we read, the Kings of the Gentiles reign over them, and they that beare rule over them are called gracious Lords: whereas in the

the original it is *Euergetai*, that is, benefactors, or bountifull; yet this place hath bin much urged against the titles of our Arch-Bishops and Bishops, as if Christ forbid any ministers of the gospell to be called by the titles of *Lords or gracious*, whereas there is never a word in the text that signifieth either *Lord or gracious*, neither doth Christ there speak only to the ministers of the gospell, but to all Christians. Besides this, I could produce many other errors in that translation, which are corrected in the Kings translation.

Though we cannot prove the letter to be well translated, that matters not much, for the letter of the scripture is not scripture.

That's blasphemy, I pray take notice of it, he denyeth the letter of the Text to be scripture.

The letter of the word of God is not scripture, without the revelation of the spirit of God; the word revealed by the spirit is scripture.

Very fine doctrine; if God reveal not to us the meaning of the scripture, is not the letter of the text scripture? By this reason, the greatest part of the Revelation, and other difficult texts of scripture should not be scripture, because God hath not revealed to us the meaning of them.

Here one that stood by demanded of the Anabaptist; how prove you the bible to be Gods word?

By experience. For, whatsoever is written in the word of God cometh to passe, concerning Christ and Anti-christ; experience is the best doctoe that teacheth us.

This reason alone will not prove the bible to be Gods word; for Moses saith, *If a false prophet shall arise, and fore-tell any thing, and it come to passe, Deut. 13. 2. thou shalt not hearken to the words of that prophet, for the Lord thy God proveth you*; it is true, that argument with others makes a good proof.

There is no false prophet in the scripture, the pen-men thereof were all true prophets, and spake from the mouth of God.

I grant you, they did; yet by this argument alone you cannot convince an Atheist, or a Mahometan: for in *Mahomets Alcoran* it is said, that *Mahomet* was a true prophet, and that the Angel spake to him from God; you see to what a miserable plunge you are put, if you have no more knowledge then meerly the translation of the English bible.

Secondly, for the event of prophecies you speak of, how prove you the event of them? For the events of the latter prophecies are

Anabaptist.
The Anabaptists blasphemy against the scripture.

D. Featley.
Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

Anabaptist.

D. Featley.

not

A Disputation with Anabaptists

not set down in scripture; as namely, of the destruction of the temple, and the dispersion of the Jews into all nations.

Anabaptist.

Travellers can testify the truth of that. Besides, some here, I doubt not, can witnesse.

D. Featley,

I believe it; but these travellers their report, and the testimonie of those witnesses you speak of, are no ground of our christian faith; you see therefore that you are still to seek, and not able to convince any Jew, Pagan, or Mahumetan, out of your translated bible without other helps of learning, which you want.

2. Reason.

Secondly, I prove that none of your Lay-men, who have not received holy orders, may take upon them the sacred office of preaching the word, and administering the sacraments. The office of a minister is a holy office, which none may meddle with but those who have a lawfull calling thereunto. To which purpose I alledged divers texts out of the new testament before: whereunto I will adde the fearfull judgments of God in the old testament, which fell upon Lay-men who meddled with the priests office. As first, the judgment that fell upon *Corah, Dathan, and Abiram*, Numb. 16. 3: *Ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is amongst them: wherefore then lift ye up your selves above the congregation of the Lord?* v. 28. *And Moses said, if these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.* v. 31. *And as soon as he had made an end of speaking all these words, the ground clave asunder that was under them,* v. 32. *And the earth opened her mouth, and swallowed them up with their families, and all the men that were with Corah, and all their goods.* Secondly, *Uzza*, who put forth his hand to stay the Arke, 2 Sam. 6. 6. 7. *And when they came to Nakhons threshing floor, Uzza put his hand to the Arke of God, and held it, for the oxen did shake it.* v. 7. *And the Lord was very wroth with Uzza, and God smote him in the same place for his fault, and there he dyed by the Arke of God.* Thirdly, upon *Uzziah*, who, for taking upon him to offer incense which belonged to the priests office, was stricken with a Leprosie that clave to him till his death, 2 Chron. 26. 18. 19. 20. 21. *And they withstood Uzziah the King, and said unto him, it pertaineth not to thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated for to offer incense: go forth of the Sanctuary, for thou hast transgressed, and thou shalt have no honour of the Lord God. Then Uzziah was wroth, and had incense in his*

his hand to burn it ; and while he was wroth with the priests, the Leprosie rose up in his fore-head, before the priests, in the house of the Lord, besides the incense Altar. And when Azariah the chief priest with all the priests looked upon him, behold, he was Leprous in his fore-head, and they caused him hastily to depart thence, and he was even compelled to go out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt as a Leper in a house apart, because he was cut off from the house of the Lord. Fourthly, upon husband-men and herdsmen, that took upon them to prophesie, Zach. 13. 4. 5. 6. And in that day shall the prophets be ashamed, every one of his vision, when he hath prophesied ; then they shall wear a rough garment no more to deceive. But he shall say, I am no prophet : I am a husband-man ; for men taught me to be an herds-man from my youth up. So you artificers may be ashamed of your prophesying, and say, I am a trades-man ; I am no prophet ; men taught me to exercise a handy-craft from my youth. At this, one Cusin being very angry, said ;

M. Doctor, I am more lawfully called to preach the word than you ; Cusin. and that I will prove by scripture.

You will have a hard task of it ; for neither my name, nor yours, are found in scripture ; neither is there any colour in all Gods word for any Lay-mans preaching ; much lesse such an illiterate artificer as you are. D: Featley.

He that is called by saints to preach, is better called, then he that is called by ungodly men. Cusin.

* But I am called by saints.

Ergo my calling is better then yours.

" You are like the Pharisees, who justify your selvs ; what arrogancie and pride is it in you, to tearme your societies a company of saints ?

Neither were you called by saints, nor I by ungodly men.

I am called by those who live in no known sins.

But you are called by bishops, who lived in known sins.

Ergo, I am more lawfully called then you.

" Such a company of saints, as you are, two of your holy society was, lately accuse d for a Rape.

How can you know that none of your society live in known sins, who cannot say so of your self? Much lesse of any of them. For I appeal to your own conscience, whether you and they in your prayers to God do not ask him forgiveness as well for sins against

F

con-

* Such saints as John of Lydan, who had 15 wives ; and Cniper-doling, who died like a beast. See Sleidan. Comment. l. 1. c. Mr. Morgan. D. Featley. Cusin.

M. R. D. Featley,

A Disputation with Anabaptists

conscience, as for sins of ignorance ; as well for known as unknown sins : besides, have you no idle thoughts , or fleshly lusts , or desires in you ?

Cufin.
D. Featley.
Cufin.
D. Featley.
Cufin.
D. Featley.

I do not deny but I have.

And do you not know that these are sins ?

I know they are.

Then by your own confession you live in known sins.

Though I know them, yet I do not approve of them.

And can you prove, that he who ordained me approved himself in any known sin ? He, who ordained me, was a learned, grave, and religious bishop, who lived and dyed without spot or taint ; and I cannot sufficiently admire your boldnesse, who charge him who ordained me with walking in known sins, and approving them, who knew not the man who he was : take heed of these slanders, the tongue that lyeth slayeth the soul.

Cufin.

Whosoever he was, he was but a particular man, and Christ gave the power of ordaining to his church, not to any particular men.

D. Featley.
Here it grew
late, and the
conference brake
off.

Though Christ hath given this power to the church, yet some particular men in the church ought to execute this power of ordination.

The issue of the conference was ; first, the Knights, Ladies, and Gentlemen, gave the Doctor great thanks : secondly, three of the Anabaptists went away discontented, the fourth seemed in part satisfied & desired a second meeting ; but the next day, conferring with the rest of that sect, he altered his resolution ; and neither he, nor any of that sect ever since that day troubled the Doctor or any other Minister in the Borough with any second challenge. *Finis.*

Additions to the former Conference.

IN the conference above mentioned, D. F. promised to prove the I baptisme of children : 1. By scripture. 2. By consent of the universall church. And 3. by evident reason. And the arguments drawn from the first head he prosecuted, but was not permitted at that time to urge the arguments drawn from the second and third heads : yet, because they were desired by some persons of note, it was thought fit they should be added to the former.

D. Featley.

Next to the arguments drawn from expresse testimony of scripture for the baptisme, of children, we have a most forcible argument drawn

drawn from the consent of the universall church, testified by their constant practise of admitting children to baptisme, even from the Apostles dayes unto this present. This argument, if it be well weighed, is of very great moment, and may convince the conscience of any ingenuous Christian. For no Christian doubteth, but that the Apostles were inspired by the holy Ghost, and Christ promised his spirit to lead his church into all truth; which promise he hath hitherto made good in such sort, that it cannot be proved that ever the whole church of Christ unversally erred; it is true, particular churches have erred, and may erre, and generall counsels, which the schools tearm the representative church, are subject to error, and have sometimes decreed heresie and false-hood for truth; but the formall church as they speak, that is, all the assemblies of Christians in the world cannot be impeached with error at any time: whence I thus frame my argument.

The consent of the catholike Christian church for the baptisme of infants.

That which the Apostles in their dayes began, and the whole christian church scattered over the face of the whole earth hath continued in all ages, and all countries where christianity hath been, and is professed, cannot be an erroneous practise.

But the catholike christian church, in all places and ages, even from the Apostles times, hath admitted the children of faithfull parents to holy baptisme.

Ergo the practise of christening children cannot be erroneous or unwarrantable, as the Anabaptists teach.

The major or first proposition is already sufficiently proved; the minor or second proposition is proved by the testimony of *Origen* for the Greek church, and *S. Austin* for the Latine, and the Ecclesiasticall stories in all ages. *Origen*, in his Commentarie upon the sixth chapter of *St. Paul* to the *Romans*, having alledged the words of the prophet *David*, Psal. 51. 5. *I was born in iniquity, and in sin hath my mother conceived me*; addeth, *propter hoc ecclesia ab Apostolis traditionem accepit parvulis dare baptismum* (for this reason, namely, because all are conceived in sin) the church hath received a tradition from the Apostles to administer baptisme to little infants. And *St. Augustine*, l. 10. de *genesi ad literam*, c. 23. *Consuetudo matris ecclesia in baptizandis parvulis non spernenda est, nec omnino credenda esset nisi Apostolica esset traditio*; the custome of our mother the church, in baptizing infants, is no way to be slighted or rejected; neither were it at all to be beleaved if it were not an Apostolicall tradition. As for the continuance

A Disputation with Anabaptists

continuance of it, the hystorie of all ages of the church confirms it; neither can there be brought an instance in any Christian church in the world that denyed baptisme to children, til this sect arose in *Germany*, since the reformation began there, in the dayes of *Henry* the eight.

After the testimonies of scriptures, and the practise of the catholike church, we have a third proof drawn from evidence of Reason; against which, if it be excepted that the eye of reason in matter of faith is but dim; and therefore, that such arguments are no way convincing: I answer, that it is true, that such arguments drawn from reason, as have no other ground but philosophicall axioms, or sensible experiments are of little force in matter of faith, which is above reason; but such reasons as have ground and foundation in scripture, and are firmly built upon those foundations, are of exceeding great force, and such are those I purpose to alledge.

First, where the disease is, there ought the remedy to be applied.

But the disease, to wit, originall sin is in children, as well as men. For, *all have sinned in Adam*, Rom. 5. 12. and *are by nature the children of wrath*, Ephesi. 2. 3.

Ergo, the remedy which is baptisme, ought to be applied to children as well as men.

Secondly, those who are comprised within the covenant of grace, ought to be admitted into the church by baptisme. For to them appertain both the promises of the new testament and the seal thereof, which is baptisme.

But the children of the faithfull are comprised within the covenant of grace, *Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee, for an everlasting covenant.*

Ergo, children ought to be admitted into the church by baptisme.

Thirdly, no means of salvation ought to be denied to the children of the faithfull, whereof they are capable.

Baptisme is an outward means of salvation, whereof children are capable under the gospel, as well as the children of the Jews were capable of circumcision under the law.

Ergo, baptisme ought not to be denied to children.

Fourthly, all those who receive the thing signified by baptisme,

Arguments drawn from reason for christening children.

rifme, ought to receive the outward sign. It is the argument of St. Peter, Acts 10. 47. *Can any man forbid water that these should not be baptized, which have received the holy Ghost as well as we?*

But the children of the faithfull receive the thing signified by baptism; to wit, regeneration and remission of sins.

Ergo, they ought to receive the sign; to wit, the baptism of water.

The proposition or major is proved alreadie; the assumption or minor is thus proved; Christ *bad children come to him, and he blessed them; (and said) of such is the kingdom of God*, Mar. 10. 16. and that *their Angels continually behold his Fathers face in heaven*, Mat. 18. 10. and unlesse the Anabaptists will grant that children are regenerated, and receive remission of sins, they must needs hold that all children are damned, which is a most uncharitable and damnable assertion.

The ANABAPTISTS Objection.

Yea, but the Anabaptists object, *Mat. 28. 18. Go teach all nations, baptizing them*. Whence they would infer that none are to be baptized but those to whom the gospel hath before bin preached; & consequently, that children ought not to be baptized before they can hear and understand the gospel preached to them.

ANSWER.

1. The setting preaching before baptizing doth no more prove that preaching must alwaies go before baptism, then the naming repentance before faith, (*Mar. 1. 15. Repent and beleve the gospel*) proves, that repentance goeth alwayes before faith, which the Anabaptists themselves hold not.

2. Christ setteth in that place preaching before baptizing for two reasons, neither of which make any thing against the baptism of children. The first is, because it is the more principall act of the ministeriall function, for it is preaching which through the operation of the holy Spirit begetteth faith, which the sacraments only confirme; preaching draweth the instrument as it were of the covenant between God and us, whereunto the sacrament is set as a seal. Secondly, because Christ there speaketh of converting whole nations to the Christian faith, in which alwayes the preaching of

A Disputation with Anabaptists

the word goeth before the administration of the sacraments. For, first men beleeve, and after are admitted to baptisme, but after the parents are converted, their children being comprised within the covenant are admitted to baptisme; and whensoever any proselyte is to be made, this course is likewise to be taken, they must professe their faith before they be received into the church by baptisme: but the case is different in children, they have neither the use of reason to apprehend the gospel preached unto them, nor use of their tongue to professe their faith, and God requireth no more of them then he hath given them; the like course God himself took in the old law, before any men of riper years were circumcised, the commandment of God was declared, and his covenant made known unto them, but children were circumcised the eight day before they were capable of any preaching unto them, or such declaration.

Nothing remaineth, but that the two objections concerning the doctrine of the Trinitie in the beginning propounded by *D. F.* for no other end, but to try how well verit these ring-leaders of the Anabaptists were in the more necessary points of catechisme; he answered:

The first was framed out of *Joh. 17. 3.* *This is life eternall, to know thee to be the only true God, and whom thou hast sent, Jesus Christ.* If the Father be the only true God, how is the Son or the holy Ghost very God? Hereunto the Anabaptists gave two answers; the first, blasphemous; the second, unsufficient and impertinent, as appears in the beginning of the conference. The true answer is, that Christ, *Joh. 17.* prayeth to God, and not to any of the three Persons particularly; for though he useth the word *Father*, v. 1. yet *Father* is not there taken for the first Person in Trinity, but as a common attribute of the deity, as it is also taken, *Mat. 6. 9.* *Our Father*, v. 14. *your heavenly Father*, *Gal. 1. 4.* *God and our Father.* *Jam. 1. 27.* *Before God and the Father.* *1 Pet. 1. 17.* *If you call him Father, who judgeth without respect of persons:* So then, the meaning is, O God, Father of heaven and earth, *This is life eternall, to know thee to be the only true God, and whom thou hast sent, Jesus Christ.* According to which interpretation, this text is parallel to that of the Apostle, *one God, and one Mediator betwixt God and man; the man, Christ Jesus*, *1 Tim. 2. 5.*

The second objection was out of *Joh. 15. 26.* *The spirit of truth which*

which proceedeth from the Father. If the spirit proceed from the Father only, how do we say in the Nicen creed, and that other of *Athanasius*, and in the Letany, which proceedeth from the Father and the Son? To this none of the Anabaptists gave any answer at all, yet the answer is very easie; for the spirit is said to proceed from the Father in the place above alledged, because he proceedeth from the Father originally, not because he proceedeth from the Father only, for he is elsewhere called the *spirit of the Son*, as well as of the Father, *Gal. 4. 6.* And in this very text, *Joh. 15. 26.* it is said, *the spirit whom I will send you from the Father*; which sheweth that the holy Spirit hath a dependance from both. To whom, three Persons and one only true God, be ascribed all glory, honour, power, and dominion, for evermore.

FINIS.



A TRACTATE against the ANABAPTISTS.

CHAPTER I.

Of the name and severall sorts of Anabaptists.

THE name *Anabaptist* is derived from the preposition *ana* and *βαπτίζω*, and signifieth a re-baptizer; or at least such an one who alloweth of, and maintaineth re-baptizing; they are called also *Catabaptists* from the preposition *κατα* and *βαπτίζω*, signifying an abuser or prophaner of baptism. For indeed, every Anabaptist is also a Catabaptist; the reiteration of that sacrament of our entrance into the church, and seal of our new birth in Christ is a violation and depravation of that holy ordinance.

Of these Anabaptists, or Catabaptists, who differ no more then *Barin* and *Mavin* (of whom the poet elegantly writeth, *Qui Barin non odit, amat tua carmina Mavi*) *Alstedius* maketh fourteen Theol. sorts:

sorts : first, the *Muncerians*, 2. the *Apostolical*, 3. the *Separatists*, 4. the *Catharists*, 5. the *Silents*, 6. the *Enthusiasts*, 7. the *Libertines*, 8. the *Adamites*, 9. the *Hutites*, 10. the *Augustinians*, 11. the *Buchedians*, 12. the *Melchiorites*, 13. the *Georgians*, 14. the *Menonists*.

But in this, as in other things, he is more to be commended for his diligence in collection, then for his judgement in election.

Guil. Malmf.
De gest. reg.
Angli. l. 5.
Mibi debeat
collectionis gra-
tiam, sibi habeat
electionis ma-
teriam.

For although there are schismaticall and hereticall persons, that have neer affinitie with Anabaptists, known by all these names : yet these are not so many distinct and severall sorts of Anabaptists. For some of these differ only in respect of their doctors or teachers, and not of their doctrines, as the Muncerians, Hutites, & Menonists ; others were hereticks, more ancient then the Anabaptists properly so called : as namely, the Apostolical, the Catharists, the Adamites, and Enthusiasts ; though as I shall shew hereafter, some of our present Anabaptists trench upon their heresies ; the Augustinians, Melchiorites, and Georgians are Anabaptists, & *aliquid amplius* ; though they agree with them in their main doctrine of re-baptizing, yet they go beyond the ordinary Anabaptists, holding far more damnable tenents then they. For the *Augustinians* beleeve that none shall enter into paradise till the prince of their sect, *Austine the Bohemian* shall open the way. The *Melchiorites* expect *Melchior Hofmannus* to come with *Elias* to restore all things before the last day. The *Georgians* blasphemously boast, that their master *David George* was a holy person, composed and made of the soul of Christ, & the third person in the Trinity. Lastly, he omitteth one sort of Anabaptists, called *Hemero-baptists*, who in the summer time *quotidiè baptizabātur* were christened every day ; *senferunt enim aliter non posse hominem vivere, si non singulis diebus in aqua mergeretur ita ut ablueretur & sanctificetur ab omni culpā*. To leave therefore these detestable Sectaries, whom to detect is to confute, and to name is everlastingly to brand ; there are but three only sorts to whom that name properly and peculiarly appertaineth.

Gastius De
Anabapt. exord.
P. 50.

1. The first broached their doctrine about the year, 250. which was this ; *That all those who had been baptized by Novatus, or any other hereticks, ought to be re-baptized by the orthodox pastors of the church.*

2. The second broached theirs about the year, 380. which was this ; *That none were rightly baptised, but those that held with Donatus, and consequent-*

consequently, that all other, who had received baptism in the catholike church, by any other save those of his partie, ought to be re-baptized.

The third broached theirs in the year 1525. which was this; That baptism ought to be administred to none, but such as can give a good account of their faith; and in case any have been baptized in their infancie, that they ought to be re-baptized after they come to years of discretion, before they are to be admitted to the church of Christ.

For the first sort, though their opinion and practise were erroneous, yet some conceive, -- *causas habet error honestas*, that they had very plausible pretences for it; namely, that hereticks were miscreants, and had no place themselves in the true church of God; and that therefore they had no power by their baptism to admit any into it: that they had not the holy Ghost, and therefore could not confer the gifts thereof upon any: that they were foul themselves, how then could they by their baptism wash others clean?

ἄλλων ἱατρὸς, αὐτοὺς ἑαυτοὶ βρῦται. Against this opinion and practise of theirs, Pope Stephen mainly opposed himself, and in a Synod held at Rome condemned it, as being repugnant to the tradition of the church; which, as he affirmeth, received hereticks upon their submission, & recantation of their heresies, without re-baptizing them. But St. Cyprian, a famous bishop in Africa in those dayes, and afterwards a glorious Martyr, took Pope Stephen to task, refuted his argument drawn from unwritten tradition by scripture, and in a provinciall Synod held at Carthage, whereof he was president, Anno Dom. 258. with the joynt suffrages of 87. bishops, condemns the sentence of the Roman Synod, and determines the flat contradictorie thereunto; namely, that the baptism administred by hereticks was invalid and Null; and that all that had no better baptism ought to be brought again to the font, and be christened anew, & no otherwayes to be accounted members of the true church. And truly Erasmus, in his Preface to his Edition of St. Cyprian, affirmeth it to be an even lay between both opinions; and that though the church in latter ages took part with Stephen, yet that they might as well have confirmed St. Cyprians opinion, without any prejudice at all to the catholike faith. Howbeit, with Erasmus his good leave be it spoken, whosoever shall dive deep into the point, and ponder what St. Augustine hath written in his exquisite tractates against the Donatists, especially in his third book,

Erasm Adag.

De bapt. con. where professedly he scans all the arguments alledged by *St. Cyprian*. *Don.* l. 3. c. 4. *an.* and his colleagues in the above-named third Synod at *Carthage*, 5. & 6. & l. 7. will find that *St. Cyprian* had the better parts and gifts, but yet the worst of the cause; and therefore in the first and most celebrated council of *Nice* it is ordered, *can.* 8. that the *Catharists* or *Novatians*, who shall renounce their heresie, and seek to be reconciled to the church, shall be received by imposition of hands, without requiring any new baptism of them: yet in the nineteenth canon it is decreed, that if the hereticks, called the *Paulians*, (taking that name

Syn. Nic. c. 19. from *Paulus Samosatensis*) fly to the catholike church, that they shall be re-baptized by all means. By which seeming contradiction of the decrees of this most sacred Synod, as it were by the collision of flint stones, the fire of truth is thus clearly beaten out. That we must distinguish of hereticks, whereof some destroy the foundation, as the *Paulians*, *Gnosticks*, *Catharists*, and the like; others held the foundation, but built upon it hay and stubble, as the *Catharists*, and *Novatians*, and such hereticks as had a right belief in the blessed Trinity, and the natures and offices of Christ, yet upon this good seed, *superseminarunt zizaniam*: some depraved the essentiall form of baptism prescribed by our Saviour, as did that *Arrian* of whom *Nicephorus* writeth; that after he had used an hereticall kind of form, & dipt his hand in the font to christen the child, all the water suddainly vanished away: others, though they had ill opinions concerning other articles of faith, yet were right in doctrine of the Trinity, and maintained the true form of baptism; and all those, who were baptized by these latter sort of hereticks, the church held their baptism good, and therefore did not re-baptize them when they received them into the church, but only enjoyed them publicly to renounce their errors: but those who had been baptized by the former sort of hereticks, in regard their baptism was indeed no baptism, the church appoynted, agreeably unto this decree of the Synod of *Nice*, that they should not be admitted without a new baptism.

For the second sort of *Anabaptists*, they were far worse then the former; for they made a separation from the catholike Christian church, holding that none were members thereof, but those that held with *Donatus*, all other they accounted no Christians; and therefore, if any were converted, or rather perverted to their heresie, they christened them again. The former sort of *Anabaptists* were

Ino hist. c. 35
Refert quendam
Episcopum Ar-
rianum nomine
Deum bapti-
zasse in nomine
patris per filium
in spiritu sancto
& addit
miraculose ac-
cidisse, ut aqua
que ad baptis-
um parata e-
rat repente in
detestationem
Arriane hanc-
for quam ille
predictis ver-
bis profiteri in-
tendebat dispa-
uerit.

were accounted only erroneous and schismaticall, but not heretical; but these were stigmatized for heretiks also, and that deservedly, for confining the church of Christ only to *Africa*, and their sect there: they consequently denied a main article of the Creed, (*viz.*) *Credo sanctam ecclesiam catholicam*, I beleve the holy catholike church, and the communion of saints. Yet with these hereticks and schismaticks, our *Jacobites*, *Brownists*, and *Barrowists*, symbolize; for, as the *Donatists* refused communion with the catholike church, in regard of some scandalls they observed in it, so do these separate from the true church of *England* in regard of some abuses, and, as they term them, popish corruptions in it. As they excluded all from hope of salvation, who were not of their pure precise sect, so these go not much behind them in their uncharitable censures of all those who are not of their fraternitie; and as St. *Austine* complains of the *Donatists*, that wheresoever they bore sway, they brake down the communion tables (which he there metaphorically termeth Altars) and defaced the churches: so we have had but too just cause to complain of the like out-rages committed by some of the Zelots of that strain, though some of them of late have not escaped the heavy judgment of God for it.

For the third sort of *Anabaptists*, they have sunk deeper in the former quag-mire, & are drowned over head & eares in it. For they not only nullifie all baptism, administred either by Romish priests, or orthodox Protestants, but condemn baptizing of children simply, which neither the first nor the second sort of *Anabaptists* did; for both the *Novatians* and *Donatists*, yea, and *Pelagians* too, though they denied originall sin, yet they all allowed and practised the baptism of infants. The author of this third and worst sect of *Anabaptists*, was, as some say, * *Muncerus*; as others, * *Balthasar Pacimontanus*, against whom *Zwinglius* wrote; as others, *Carolstadius*; but I subscribe to *Melancthon*, who lived in those times, and could not but be very well acquainted with those passages which fell out near the place of his residence. And he affirmeth, as I said before, that *Nicholas Stock* was the first that broached Anabaptisme in *Germany*. This *Stock* affirmed, that God spake to him by an Angel, and revealed his will to him in dreams promising him the place of the Angel *Gabriel*: in this this mans school was *Tho. Muncer* bred, who kept such a racket in *Alger*, a citie in the borders of *Thuringia*, and after him *John Leydan*, and *Cniperdoling*, who in the

Ep. 50. altaria
ligna frange-
runt.

* *Pontan. cata?*
heret. & si A-
nabaptiste ori-
ginem trahant
a Donatistis,
proximo tametsi
superiori acm-
pore multo fieri
Thomae ad ons-
sarius, seu
Muncerus.
* *Alfredus*
compend.

Anno, 1525

Sleidanus

com. l. 10.

Cavus ferreis

ligantur sin-

gulis, & ad su-

mam crucem

vrbis exponun-

tur.

See Eudæmon

Johan. Apolog.

Garnet.

year 1532. infected and infested also *Munster*; wherein, though they *consul'd* it, and *king'd* it for a time; yet in the end were taken, pinched with fiery pincers, and after stab'd to the heart with daggers, and their bodies shut up in iron cages, which were hung upon the highest steeple in *Munster*, where they dance in the aire. And as *Garnet* the Jesuit, the great patron and practiser of equivocation in his life time, is said to have equivocated in some sort after his death, for two faces of his were shewed by Roman catholikes; the one upon an iron pole, the other upon a straw: so these ring-leaders of the *Anabaptists*, who stickled so much for re-baptizing in their life time, have been a thousand times *re-baptized* since their death, by every shower of rain beating through their iron lettice.

CHAP. II.

Of the errors of the Anabaptists, both common to other sects, and those which are peculiarly their own.

THose, who have raked into this mud, find severall beds of these slippery Eels, or rather indeed *Lampreys*; for they have all of them some *String* or other of *poysen* in them. Their errors they rank into three kinds.

1. First, ecclesiasticall, or in point of the church, or matter of faith.
2. Secondly, politicall, or in point of policie, or matter of state.
3. Thirdly, æconomickall, or in point of family-government.

First, their ecclesiasticall errors, such as peculiarly concern the doctrine or discipline of the church, are,

a Pontan. ca-
sal. haret. in
verbo Anabap-
tistæ christi
per Mariam
ditum, ut vi-
trum sol penetrat, vel per canalem pluvia in terram fertur. b Ib. nullum esse peccatum originale.

First, (a) That Christ took not flesh from the Virgin *Mary*, but that he pass through her as the Sun beams do through glasse, or rain through a spout.

Secondly, (b) That there is no originall sin.

Thirdly,

Thirdly, (c) That children ought not to be baptized.
Fourthly, (d) That such as have been baptized in their infancy, ought to be re-baptized when they come to years of discretion.

Fifthly, (e) That Lay-people may preach and administer the sacraments, *Gastius* p. 35. *Anabaptista sumunt sibi omnes prædicationis officium.*

Sixthly, (f) That men have free will, not only in naturall and morall, but also in spirituall actions.

Seventhly, (g) That abolution and the church-peace ought to be denied to such who are fallen into any grievous sin; yea, though they repent of it.

Eighthly, (h) That *Luthers* doctrine is worse then the Popes.

Secondly, their politicall errors, or in matter of state, are,

First, (i) That the people may depose their magistrates and chief rulers, *Sleid. ib. lucere plebeis in magistratum arma sumere.*

Secondly, (k) That a Christian with a good conscience may not take upon him, or bear the office of a magistrate; or keep any court of Justice.

Thirdly, (l) That none may administer an oath to another.

Fourthly, (m) That no malefactors ought to be put to death.

Thirdly, their æconomicall errors are,

First, (n) That no man hath a proprietie in his goods, but that all things ought to be held in common.

Secondly, (o) That it is lawfull to have more wives then one at once.

Thirdly, (p) That a man may put away his wife, if she differ from him in point of religion, and be not of their sect.

esse falsos prophetas, Lutherum tamen altero deteriorem. i *Pont. catal. libertatem per principes extinguam armis esse vindicandam.* k *Pont. ib. Christiano non esse licitum gerere magistratum vel tenere imperium.* l *Sleid. l. 10. Non licere Christianis in foro contendere, non iurandum dicere.* m *Pont. ib. facinorosos a magistratibus ultimo supplicio affici non debere.* n *Pont. ib. oportere facultates esse communes.* o *Sleid. l. 10. Non licere Christiano habere quid proprium.* o *Pont. ib. licitum esse ducere plures uxores.* p *Pont. licere proprias uxores relinquere, si a dormate Anabaptistarum abhorreant.* *Sleid. loc. sup. cit. dicunt matrimonium illorum qui vera fide non sunt illustrati pollutum esse atque impurum.*

c *Pueros non esse baptizandos*
Gastius de
Anabapt. exord.
p. 129. dicunt
baptismum par-
vulorum esse ca-
diaboli, & pa-
pa signum.
d *Pontau. ib.*
qui in teneris
annis baptiza-
ti fuerunt, sum-
re-baptizandi.
e *Pont. ib. do-*
cendi partes sibi
sumunt, *Sleid.*
com. l. 10. ca-
na peracta ve-
panem singulis
porrigit his ve-
bis accipite, co-
medite; regina
poculum porri-
gens, bibite, in-
quit, annunciat
mortem Domi-
ni.
f *Pont. ib. libe-*
rum in spiritui-
alibus esse ho-
minis arbitriū.
g *Sleid. p. 156.*
Lapsa peccatori
denegant abso-
lutionem.
h *Sleid. ib.*
Lutherum &
Pontificem Ro-
manum aiunt

These indeed are the most of their known errors, yet all the *Lampreys* are not found in these beds, there be some straglers; and to the end that none of them escape, we will put them all as it were into two great weels. All the errors of the *Anabaptists* are of two sorts.

First, such as they hold in common with other heretiks.

Secondly, such as are peculiar to their sect.

First, concerning the common errors, we are to note, that as the wild beasts in *Africa* meeting at the rivers to drinke, engender one with another, and beget strange monstres; whence is that proverb, *semper Africa aliquid apportat novi*: so diverse kinds of heretiks and schismatiks meeting together at unlawfull conventions, and having conference one with the other, have mingled their opinions, and brought forth many greivous heresies. *Epiphanius* instanteth in diverse ancient heretiks; but I shall only at this time in those heretikes I am now to deale with, viz. the last and worst sort of *Anabaptists*; these joyn their opinions, and, if I may so speake, engender

First, (q) with the *Milennaries*; and their joyn issue is, That Christ before the day of judgement shall come downe from heaven, and reigne with the saints upon earth a thousand yeares; in which time they shall destroy all the wicked, binding their Kings in chains, and their Nobles in links of iron.

Secondly, (r) with the *Catharists* or *Novatians*; and their joyn issue is, That they are a communion of all saints, and that none that hath fallen into idolatrie, or any other grievous crime, for which he hath beene excommunicated, ought to be restored upon his repentance, to the church.

Thirdly, (s) with the *Donatists*; and their joyn issue is, That in the true church there are no scandalls, or lewd and vicious livers; that the church of Christ is confined to their sect; that we ought to separate from all assemblies of Christians, wherein there are any abuses or scandalls, yea, though the church alloweth them not, but seeketh to reforme them; that all such as have been baptized by any other then those of their sect, ought to be rebaptized.

Fourthly,

Erasm. Adag.

q Sleid. l. 10.

Tradunt inter alia regnum Christi futurum esse ejusmodi ante supremum iudicii diem, ut pii & electi regnent, impij omnino deleti &c.

r Sleid. com.

l. 10. p. 256.

Lapso peccatori denegant absolutionem.

s Compend.

Alsted. Huta

se solos iusti-

tant filios a-

terne felicitatis

dicti a Johanne

Huta &c.

Fourthly, (t) with the *Priscillianists*; and their joynt issue is, That Christ took not flesh from the Virgin *Mary*.

Fifthly, (u) with the *Adamites*; and their joynt issue is, That clothes were appointed not so much to cover shame, as to discover sinne; and that therefore they being such as *Adam* was in his innocencie, ought to goe naked and not to be ashamed.

Sixthly, (w) with the *Apostolici*; that is, a sort of hereticks, who perversely and preposterously imitated the first Christians in the dayes of the Apostles: and their joynt issue is, That none ought to possesse any lands or goods to himself, but that they ought to have all things in common. This was *Muncerus* his doctrine at *Alstet*, and it very much took with the common people; who presently left working, and what they wanted they took by force from them that had it.

Seventhly, (x) with the *Enthusiasts*; and their joynt issue is, That the Scripture is not our onely rule of faith, and manners, but that God revealeth his will to his children at this day by visions and dreams: and therefore *John of Leiden*, after he had set himself to sleep, and had dreamed three dayes and nights, when hee awaked, fained himselfe speechlesse, and called by signes with *Zacharie* for a table-book, or pen and ink, and there writeth down certaine positions as revealed to him from God, and commanded the preachers to publish them: the first and principall whereof was, that a man was not tyed to one wife, but that he might have more; and this doctrine he put presently in practise, marrying three wives at once, and fiftene before he left.

Eightly, (y) with the *Jesuites*; and their joynt issue is, That it is lawfull for the people to lay hands upon the Lords anoynted, and depose and slay hereticall and wicked magistrates: the *Jesuites* hold this to be lawfull, after a declaration and sentence of deprivation by the Pope; the *Anabaptists* upon a revelation from one of their prophets. And this doctrine the *Anabaptists* practised in the yeare 1527. and pulled downe all magistrates, where they had any strength.

See the historie of the *Anabaptists*, primed at London, *Steid.* l. 5.

Alsted, compend. Melchiorite discipuli Melchioris Hofmanni quem in die Domini cum Elia praecone praefolantur: Mariam virginem non Christi parentem sed velut canalem fuisse docent.

Alsted, compend. Octava secta Anabaptistarum est eorum qui Adamitam vocantur, qui vestem omnem excrantur; quae data sit in penam peccati a quo se credunt immunes.

Steid. l. 10. Ad bonorum communitionem homines adigendos, non enim licet Christiano aliquid proprium habere, sed omnia omnibus esse debere communia.

Steid. l. 10. Post Jo. Leidensis ad quem se componit & totum triduum somniat, expergefactus nullum verbum facit, sed chartam poscit, in eaque duodecim viros describit & dogmata quaedam proponit concionatoribus, viz. virum non esse dominum uni uxori &c.

The errors of Anabaptists.

Ninthly, with the *Arminians*; and their joynt issue is, That there is no originall sinne, or at least, that none is damned for it alone; that election is upon fore-seen faith and repentance; that God giveth all men sufficient grace to be saved; that man hath free will of himselfe either to accept or refuse Gods grace; that Christ dyed indifferently for all; that a true beleever, who is in the state of grace, may fall away totally and finally.

Tenthly, with the *Brownists* or *Barrowists*; and their joynt issue is, That there ought to be a partie in the church; that the government by arch-bishops and bishops, &c. is Popish and antichristian; that the service and ceremonies of the church are idolatrous and superstitious; that in regard of these and such like abuses and corruptions the church of *England* is no true church of Christ, and consequently, that all that have a care of their soules must of necessity separate from her.

Author. hstor. Anabap. printed 1642. Sleid. l. 10. non licere Christianis in foro condescendere. Alsted. compend. respuunt vindictam publicam, & sunt nefas esse ullo modo arma sumere.

Eleventhly, with a peculiar sect, called the *Separati*; and their joynt issue is, That no Christian may goe to law, or in any case to right himselfe by arms or violent means.

Secondly, such as are peculiar to their sect, and these are six.

First, That none are rightly baptized but those who are dipt.

Secondly, That no children ought to be baptized.

Thirdly, That there ought to be no set forme of Liturgie or prayer by the book, but only by the Spirit.

Fourthly, That there ought to be no distinction by the word of God between the Clergie and the Laitie, but that all who are gifted may preach the word, and administer the sacraments.

Fifthly, that it is not lawfull to take an oath at all, no, not though it be demanded by the magistrate.

Sixthly, that no Christian may with a good conscience execute the office of a civill magistrate.

ARTICLE

No necessity of dipping in Baptisme.

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ARTICLE.

Concerning Dipping.

ANABAPTIST.

None are rightly Baptized but those who are Dipt.

THE REFUTATION.

Though Dipping may be used in Baptisme; and if the childe be strong, and the weather and climate temperate, it is very fit to be used, and the church of *England* both alloweth it, and practiseth it: yet it is no way necessary, or essentiall to Baptisme: neither ought they who have been washed or sprinkled according to the form prescribed by our Saviour, *In the Name of the Father, and of the Son, and of the holy Ghost* by a lawfull Minister, by any means be rebaptized; which I prove.

See *Edward Barber* his treatise of *Baptisme or Dipping*, wherein it is clearly shewed, that the Lord Christ ordained dipping, printed London 1641. and a *Treatise* intituled, *The vanity of childish Baptism*; wherein it is proved (so saith the title-page) that *Baptizing is Dipping*, and *Dipping Baptizing*, printed London 1642. by A. R. *idem* pag. 12. They that have the administration of Baptism without Dipping, have not the Baptisme of the New Testament.

ARGUMENT I.

That which Christ who is the Authour and Ordainer of Baptisme requireth not, cannot be necessary or essentiall to the right administation of that Sacrament.

But Christ no where requireth Dipping, but onely Baptizing, which word, as *Hefychius*, and *Stephanus*, and *Scapula*, and *Budens*, the great masters of the Greek tongue, make good by very many instances, and allegations out of *Classick* writers, importeth no more then Ablution or Washing (*Baptizo*, say they in their Lexicons and Commentaries, *lavo, id est lavo, baptizo, lavo, ablutio*) which may be done without Dipping.

Ergo, Dipping is not necessary to the right administration of Baptisme.

ARGUMENT II.

If the words *Baptize* and *Baptism* are often used in holy Scripture where the persons or things said to be Baptized were not Dipt, then certainly Dipping is not necessary to Baptism, neither will the word *Baptize* inforce any such thing.

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No necessity of Dipping in Baptisme.

But the words *Baptize* and *Baptisme* are used in Scriptures, where neither the persons nor things were *Dipt*, as appears by these texts of holy Scriptures, *Matth. 3. 11. he shall baptize you with the holy Ghost, and with fire*; which promise *Acts 1. 5.* is applied to the sending down of the holy Ghost in the shape of fiery tongues; and *Acts 2. 3* it was fulfilled when the Apostles were filled with the holy Ghost, and spake with other tongues: yet were they not *Dipt* into that fire that came down from heaven, but, as the text saith, *the cloven tongues like fire sate upon each of them.* And again, *Matth. 20. 23.* Christ foretelling his disciples that they should partake with him in his sufferings, and drink deep of the *cup of trembling*, expresseth it by the phrase of *Baptizing*, saying; *Ye shall be Baptized with the Baptisme that I am Baptized with*: yet neither was Christ, nor any of his disciples, that we read of, *dipt into blood*, but onely sprinkled, washed, or besmeared therewith; Likewise, *Mark 7. 48.* we read of βαπτισμοὺς ποτῶν καὶ ἐν ὕδατι, word for word *baptismes of cups, pots, tables, or beds*: yet cups or pots when they are washed or rinsed, (as viz. at a pump) are not necessarily *Dipt* into the water, but onely water powred into them and upon them, with rubbing, &c. And for tables and beds, they are not washed by *Dipping*; for in mens houses they have no commodity of so great lavers or broad wells, wherein tables may be *Dipt*; and the *dipping*, especially of *beds*, will do them more hurt then good. Lastly, we read, *1 Cor. 10. 2.* of *baptizing in the cloud*, and *Heb. 9. 10.* of διαφόροι βαπτισμοί, *divers Baptismes, or Washings*, and carnall ordinances imposed on the Jews untill the time of Reformation: yet were not the Jews who are said to be baptized, *dipt in the cloud*, but they were onely washed with it as men are in a shower of rain; neither did *Moses* in the ceremoniall law prescribe different kindes of *Dippings*, though he did severall kindes of cleansing, purifying or washing, nor did the Apostle deliver any doctrine of many *Dippings*, but ablutions.

Ergo, *Dipping* is no way necessary to Baptisme.

ARGUMENT III.

If the thing, or spirituall act or grace signified by Baptisme may be

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Mark 10. 38.

and Heb. 6. 2.
The doctrine
of Baptismes.

be sufficiently expressed without *Dipping*, then is not *Dipping* necessary in Baptisme : for the whole use of the signe in Baptisme, & in all other Sacraments, is but to represent the thing signified, and inwardly wrought upon the soul by the means of that ordinance of God.

But the thing signified, to wit, the cleansing of the soul from the guilt and filth of sin, may be sufficiently expressed by washing or rubbing with water, and so putting away the filth of the flesh, 1 Pet. 3. 21. without any plunging or *Dipping* of the whole body, or any part thereof.

Ergo, Dipping is not necessary in Baptisme.

ARGUMENT IIII.

Sprinkling may be done, and is usually without any *Dipping* at all.

But the outward act of Baptisme representing the inward Abolution of the soul is expressed in holy Scripture by *sprinkling*, Hebr. 9. 13. *The blood of bulls and goats sprinkling the unclean sanctifieth to the purifying of the flesh.* Heb. 10. 22. *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* 1 Pet. 1. 2. *Through the sanctification of the spirit, and sprinkling of the blood of Jesus Christ.*

Ergo, The outward act of Baptisme may be rightly performed without any *Dipping* at all.

ARGUMENT V.

Baptisme is a Sacrament, though not of absolute necessity, yet of very great, (as all confesse) and it falleth out often that it ought to be administred to sick and infirm persons, even sometimes lying upon their death bed, they making profession of their Faith, and earnestly desiring it.

But in such case these infirm persons cannot after the manner of the Anabaptists be carried to rivers, or wells, and there be *Dipt* and plunged in them, without evident and apparent danger : yet may they safely be Baptised by sprinkling, or gentle rubbing with water.

Ergo, Sprinkling, or rubbing the flesh with water in the Name of the Trinity, by those who have authority and commission from Christ, is sufficient without any *Dipping* at all.

ARGUMENT VI.

All the Sacraments of the church may and ought to be administered without giving any just scandal.

But the resort of great multitudes of men and women together in the evening, and going naked into rivers, there to be plunged and *Dipt*, cannot be done without scandal, especially where the State giveth no allowance to any such practise, nor appointeth any order to prevent such fowl abuses as are like at such disorderly meetings to be committed.

Ergo, The Sacrament of Baptisme ought not to be administered with such plunging or *Dipping*.

The Objections of the Anabaptists answered.

Now let us hear what they can say for their *Dipping*, and with what weak bulrushes they fight against the truth.

First, they object, that the word Baptize is derived from βαπτίζω, signifying to Dip or Die; therefore, say they, washing or sprinkling with water is not Baptizing, but plunging the body, or the head at least in water.

But we answer, First, out of *Aquinas* and the schoolmen, in *verbis non tam spectandum ex quo, quam ad quid sumuntur*, in words we are not so much to respect from whence they are derived, as how they are used: as we see the branches of trees spread much further then the roots, so the derivative words are often of a larger extent of signification then their primitives; for instance, κατηχέω is derived from ἵκω, and signifieth originally and properly, *Catechizing*, or such a kinde of Teaching wherein the principles of Religion, or of any Art or Science are often inculcated, and by continuall sounding and resounding beat into the ears of children or novices: but yet it is taken in holy Scripture in a larger sense, not onely for catechizing of children, but instructing men of riper yeers in the doctrine of salvation, as *Luke* 1. 4. That thou mightest know the certainty of those things, ἐπεὶ δὲ κατηχέσθης, *Wherein thou hast been instructed*, and *Acts* 18. 25. κατηχέμενον Ἰσίδωρον, *This man was instructed in the way of the Lord*: and *Acts* 21. 24. ἐν κατηχήσας ἐπὶ οὖ, *Whereof they informed concerning thee*: and *Rom.* 14. 19. ἡ ἀλλήλων κατηχήτω, *Follow the things wherewith one may edifie another*: and *Gal.* 6. 6. καὶ αλλη-

κατα-

Obj. 1.
A. R. Treatise of Baptisme, P. 9.
your translators give it to Dip.

Math. 26. 23.

Mark. 4. 20.

Luke 16. 24.

Sol. 1.

κατηχῶντος τὸν λόγον, Let him that as taught in the word communicate to him that teacheth him. In like manner, The word prophetic is derived from προ & κημι, which signifieth originally and properly to foretell things future: yet it is taken, in the new Testament especially, in a larger sense, for all such as reveale the will of God, and declare his promises, aswell past and already fulfilled, as to be fulfilled hereafter, as namely, 1 Cor. 11. 4. every man praying or prophesying having his head covered, dishonoureth his head. 1 Cor. 14. 1. Desire spirituall gifts, but rather that ye may prophesse; and verse 3. He that prophesieth, speaketh unto men to edification, to exhortation, to comfort. verse 31. Ye may all prophesse one by one: verse 32. The spirit of the prophets are subject to the prophets. So the word Baptize, though it be derived from βαπτω, tingo, to Dip or Plunge into the water, and signifieth primarily such a kinde of washing as is used in bucks where linnen is Plunged and Dipt: yet it is taken more largely, for any kinde of washing, rinsing, or cleansing, even where there is no Dipping at all, as Matth. 3. 11. & 20. 22. Mark 7. 4. & 10. 38. Luke 3. 16. Acts 1. 5. & 11. 16. 1 Cor. 10. 2.

Secondly, βαπτω. from whence Baptize is derived, signifieth as well to Die, as to Dip: and it may be the holy Ghost, in the word Baptize, hath some reference to that signification, because by Baptisme we change our being; for as Varro reporteth of a river in Beotia, that the water thereof turneth sheep of a dark or dun colour into white: so the sheep of Christ which are washed in the Font of Baptisme, by vertue of Christs promise, though before they were of never so dark, sad, or dirtie colour, yet in their souls become white and pure, and are as it were new died: therefore admitting that in the word Baptize there were something of βαπτω, tingo, to Dip or Die; yet it will not follow, That it necessarily signifieth Dipping, for it may aswell imply this spirituall Die, to which no Dipping is necessary.

Secondly, they argue from the example of Christ, and John, and of Philip, and the Eunuch: Jesus, say they, and John went both into Jordan, and there John Baptized Jesus, and likewise Philip and the Eunuch went both down into the water, and there Philip Baptized the Eunuch; therefore, say they, sprinkling, or washing with water will not suffice, but the parties that are to be baptized ought to go into the water, and there be Dipt over head and ears.

But we answer, First, an example of Christ, or his Apostles

Solinus 12.
Varro refert
in Beotia
flumen esse
cujus hantia
ovellam pecus
si fuscis
coloris vertitur
in candidum.

Obj. 2.
Matth. 3. 16.
Acts 8. 38.

No necessity of Dipping in Baptisme.

without a precept doth not necessarily binde the Church, as may be proved by many instances; for Christ washed his disciples feet before his supper, and he administred it at night, and to twelve men onely, and no women: yet we are not bound so to do. In the Apostles dayes widows were maintained to serve the Church at the publike charge, yet we are not bound to have such. Likewise, the first Christians sold their possessions, and goods, and parted them to all men, and lived together, and had all things common, *Acts* 2. 44. yet are not we obliged so to do.

Secondly, The reason is not alike: at the beginning Christians had no Churches, nor Fonts in them, and therefore they were constrained to Baptize in such places where were store of waters: besides, the climat of *Judea* is far better then ours, and men in riper yeers that were converted to the Christian Faith were Baptized in great multitudes, and they might without any danger go into the Rivers, and be Baptized after such a manner: but now the Gospel having been long planted in these parts, we have seldome any Baptized but children, who cannot without danger to their health be Dipt and plunged over head and ears in the Font, or Rivers, especially if they be infirm children, and the season very cold, and the air sharp and piercing.

Obj. 5. Lastly, They urge the custome of many ancient Churches, in which a three-fold Dipping was used: and if they Dipt those that were Baptized three times, it should seem they thought Dipping very necessary.

Sol. 1. But we answer, First, that what those Ancients did, they had no precept for it: and if they follow some of the Ancients in *Dipping* the Baptized, why do they not follow the example of all the ancient Churches in Christening children?

2. Secondly, Those ancient Churches which used the *trina immersio* (they speak of) did it for this end, To expresse the three Persons, which may as well be done by thrice sprinkling, or washing the Baptized, as well as thrice *Dipping*. But the truth is, that neither is requisite, because the Trinity is sufficiently expressed in the very form of Baptisme, when the Minister saith, *I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost.*

3. Thirdly, We answer with the Apostle, That though some of the Ancients had such a custome for a time; yet *now we have no such custome, neither the Churches of God.* 1 Cor. 11. 16;

John 3. 23.
John Bapti-
zed in *Enon*
neer to Sa-
lem, because
there was
much water
there.

ARTICLE II.

Concerning the baptizing of children.

ANABAPTIST.

NOne ought to be Baptized but those that professe repentance and faith, Edward Barber, title-page.
and consequently, no children ought to be Christened.

THE REFUTATION.

The children of such parents as professe Christian religion, and are members of the visible church, sith they are comprised within Gods covenant made to the faithfull children of Abraham and their seed, may, and ought to receive the seal of that covenant, which was Circumcision under the law; but now is Baptisme, which I prove.

ARGUMENT I.

That which extends to all nations, belongeth to children as well as men: for children are a great part, if not the half of all nations.

But Christs command of Baptizing extendeth to all nations, *Matth. 28. 19. Go therefore teach all nations, baptizing them,* and *Mark 15. 16. Preach the Gospel to every creature: he that beleeveeth and is baptized, shall be saved.*

Ergo, Christs command of Baptizing belongeth to children, and they ought to be baptized as well as men.

ANABAPTISTS ANSWER.

Christs command extends onely to such as are capable of teaching and instruction, which children in their infancy are not: for Christ saith, Teach all uations, baptizing them.

REPLY.

• First, the words of our Saviour are not, *διδάκτε*, teach, but *μαθητεύετε*, that is, *make disciples*: and though children in their non-age cannot be taught, yet they may be *made Christs disciples* by being admitted into his school, their parents giving their names to Christ, both for themselves and their families. And, in Christs precept, teaching doth not goe before, but follow Baptizing, *ver. 20. teaching them to observe all things, &c.* which is punctually observed in the children of the faithfull, who, after they are Baptized,

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Baptized, when they come to yeers of discretion are taught to observe all things whatsoever Christ hath commanded.

2.

Secondly, Though children in their infancy are not capable of teaching, or instruction, because therein they must be active both by apprehending what is delivered to them, and assenting to the truth thereof: yet are they capable of Baptisme, wherein they are meere passive, being washed in the Name of the Trinity, prayed for, and blessed and received into Christs congregation: this may fitly be illustrated by Circumcision, which by the command of God was to be administred to children at the eighth day, though then they were no way capable of teaching or instruction in the Spirituall meaning of that outward signe made in their flesh: and our Argument drawn from the analogie of Baptisme and Circumcision, may be truly called, in regard of the Anabaptists, *pons asinorum*, a bridge, which these asses could never passe over; for to this day they could never, nor hereafter will be able to yeeld a reason why the children of the faithfull under the Gospel are not as capable of Baptisme, as they under the Law of Circumcision. If they alleadge that these cannot be taught being but sucklings; neither could they. If they alleadge, that these know not what is done unto them, nor have any sense at all of the Sacrament; neither had they, save that they felt the pain of the knife, as these do the coldnesse of the water, and often shed tears at their Christening, as the others did at their Circumcising. If it be further said, That they were of the seed of *Abraham* according to the flesh, it may be truly rejoyned, that these are of the seed of *Abraham* according to promise, and his children as he is the father of the faithfull, and so they have the better title of the two.

Of which see
more Argu-
ment 4.

3.

Thirdly, It is no way safe to defer Baptisme till riper yeers, for by this means millions of children might go out of this world without the ordinary means of their salvation, which were an unsufferable, if not a damnable abuse: for though we like not of that rigid opinion of the schools ascribed to *S. Augustine*, who in that regard was stiled *durus pater infanum*, that children dying unbaptized, are necessarily damned; yet we must take heed of declining to the other extreame in denying Baptisme to be the ordinary means of salvation for them, and thereby slighting our Lords precept. It is true, God is not tied to his own Ordinance,

he

he may, and in charitie we beleeve doth save thousands of the children of the faithfull, who are *still-born* or dye before baptisme; neither will he punish the child for that which it is no way guiltie of; yet Gods ordinance ties us, and the parents and governours are guiltie of a hainous crime before God, who, in contempt of Christs command, or through error of their judgment take not care for their childrens baptisme, and thereby deprive them of the ordinary remedie of that originall maladie in which they are conceived and born.

ARGUMENT II.

None ought to exclude the children of the faithfull out of the kingdom of heaven.

But by denying them baptisme (as much as in us lyeth) we exclude them out of the kingdom of heaven. For as Christ affirmed to *Nicodemus*, & confirmed it with a double oath, or most vehement asseveration, *Amen, amen; or verily, verily,* (I say unto thee) *except a man be born of water, and the spirit, he cannot enter into the kingdom of heaven.* Joh. 3. 5.

Ergo, we ought not to deny them baptisme.

ANABAP. ANSWER.

The words of our Saviour concern men in riper years, not children; (he saith) except a man, not except a child be born again.

REPLY.

First, Christ by *man* there understandeth the *species* of mankind, comprehending all ages and sects; for otherwayes they might as well exclude all women as children from baptisme, because it is said, except a *man* be born, not except a woman; but the words immediatly following make it a clear case, that Christ by *man* understandeth all singular persons contained under the *species* of mankind, whether male or female, young or old; *that* (saith he) *which is born of flesh, is flesh*: but certain it is, children are properly born of flesh, as men; and after they are born of flesh, they are first children before they are men.

Secondly, this regeneration by water Christ speaketh of is to take away the filth of sin, that so they may be capable of entring into the kingdom of heaven, into which *there shall in no wise enter any thing that is defiled*; but children, before their regeneration by water, are
I defiled
Revel. 11. 27.

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defiled as well as men. And therefore Christ prescribes this remedie to them as well as men. That children are *died* as it were in the *grain*, and *itained* from their mothers womb, is clearly proved by many pregnant texts of holy scripture; as namely, *Psal. 51. 5. Behold, I was born in iniquitie, and in sin hath my mother conceived me;* and *Joh. 3. 6. That which is born of the flesh, is flesh; and flesh and blood cannot enter into the kingdom of heaven,* 1 Cor. 15. 50. and Rom. 5. 12. *By one man sin entered into the world, and death by sin, and so death passed upon all men; * inwhom, or for that, all have sinned;* 1 Cor. 15. 22. *In Adam all dye;* and Ephesi. 2. 3. *We were by nature the children of wrath, even as others.* All that are sentenced to death are guiltie of sin; but children as well as men in *Adam* were sentenced to death, else no children should dye. Again, that which comes by nature is common to all who partake of that nature; but the Apostle teacheth us, that by *nature we are the children of wrath*; therefore certainly children are not free from sin, which alone makes us the object of Gods wrath.

* 19. 3.

ARGUMENT III.

They whom the Apostles baptized are not to be excluded from baptisme. For what the Apostles did in the performance of their ministeriall function, they undoubtedly did either by Christs command, or by the direction of the holy spirit, where-with they were infallibly assisted.

But the Apostles baptized children, for they baptized whole families, whereof children are a known part.

Ergo, children ought not to be excluded from baptisme.

Acts 16. 15. &

33.

1 Cor. 1. 16.

ANABAP. ANSWER.

The word household or family is taken in the places alledged for the greater part of the family; neither is it said, that there were any children at all in those families.

REPLY.

First, to refell the first answer, the words of St. Luke are sufficient of themselves; where it is said *that the gaoler was baptized, & ci as n̄ ci r. s*, and all that were his, or all that belonged unto him: therefore not only the major part of his family, according to the false and corrupt glosse of the *Anabaptists*, but simplie and absolutely all that lived under his roof.

v. 33.

Secondly,

Secondly, as it is not said in expresse words, that there were any children in these families, so neither is it said that there were any women or servants: yet no man doubteth but there were of both sexes and conditions in these families.

Thirdly, it is to be observed, that it is not said that the Apostle baptized one family, but many; namely, that of *Lydia*, that of the *Gaoler*, and of *Stephanas*; and it is no way credible that in all these families blessed by God, and converted to the Christian faith, all the women should be barren, and not one fruitfull.

Lastly, if there were any children in the families, and the Apostle had not baptized them, he would undoubtedly have excepted them, as he doth in the like case, *1 Cor. 1. 14. I thank God, I baptized none of you but Crispus and Gains. I baptized also the household of Stephanas.* He, who is so exact and punctuall in reckoning of those whom he baptized, if he had baptized no children, would have added; *I baptized also the household of Stephanas*, except the sucklings and children there. But the Apostle neither there nor elsewhere excepteth children; therefore, being as essentiall parts of a familie as well as their parents, they must be comprised under the name of the family or household.

ARGUMENT IV.

Such as were circumcised under the law may and ought to be baptized under the gospell. For baptisme answereth to circumcision, and is called by that name, *Colos. 2. 11. 12.* the same grace is sealed unto us by the one as by the other; to wit, mortification of the flesh, remission of sins, and admission into the visible church; and the children of Christians are as capable of baptisme as the children of the Jews were of circumcision.

But children were circumcised under the law, *Gen. 17. 12. 13.*

Ergo, children may and ought to be baptized under the Gospell;

ANABAP. ANSWER.

The argument from the circumcision of children to the baptisme of them followeth not, because there is a command for the one and not for the other.

REPLY.

First, in this their answer, either by command they understand an expresse command, and in particular; or a generall and implicate; if they mean an expresse command and in particular; such an one is not requisite, as themselves (will they, nill they) must needs confesse: for, they can produce no expresse and particular commandement, either for the baptizing of women, or administering the Lords Supper to them, or for sanctifying and keeping holy the eighth day from the Creation, or first day of the week, called now the Christian Sabbath; nor for re-baptizing any that were baptized in their infancie, which yet the *Anabaptists* generally practise, and from thence take their names. If they understand a generall and implicate command; such an one we produced before for the baptisme of children in the prosecution of the first argument, and shall many other in the arguments ensuing.

Secondly, where the reason and equitie of law remains, there the law is still in force, at least for substance, though not for every circumstance. But the reason and equitie of the law of circumcising children still remaineth: for nothing can be alledged why children then should be by circumcision admitted to the church, & not now as well by baptisme, *hic aqua adversariiis semper habet.*

Thirdly, if the children of Christian parents should be excluded from baptisme, they should be in a worse condition then the children of the Jews were under the law; for they, by receiving the sacrament of circumcision, were admitted into the visible congregation of Gods people, and accounted partakers of his promises. But it were absurd, nay, (as * *Calvin* further enforceth this argument) execrable blasphemie to think that Christ should abridge those priviledges to the children of the faithfull under the Gospell, which God granted to children under the law.

*Infringit. 3. 4.
... 16. par. 6.
Nisi forte arbitramur Christi suo adventu Patris gratiam imminuisse aut decernisse, quod execrabilis blasphemia non vacat.*

ARGUMENT V.

All they who are comprised within the covenant, and are now where prohibited to receive the seal thereof, may and ought to receive it.

But children are comprised within the covenant of faith, whereof circumcision was a seal, *Rom. 4. 11.* and now baptisme is.

Ergo, children may and ought to receive baptisme. Of

Of the major or first proposition there can be no doubt ; for it is unjust to deprive a man of the confirmation of that to which he hath a true right and title. And for the minor or assumption it is as clear, for so are the words of the covenant, *Gen. 17. 7. I will establish my covenant between me and thee, and thy seed after thee.*

ANABAP. ANSWER.

That promise there belongs only to the seed of Abraham according to the flesh, and not to us.

REPLY.

First, this answer is in effect refuted by the Apostle, *Rom. 4. 13. The promise that he should be the heir of the world was not given to Abraham or his seed through the law, but through the righteousness of faith, as he was the father of all the faithful;* and in that notion we are as well his children as the believing Jews ; and we read expressly, *Act. 2. 39. that the promise is made unto you and to your children, and to all that are afar off, and even as many as the Lord our God shall call;* and *Gal. 3. 7. Know ye therefore that they that are of faith, are of the children of Abraham.*

Nota.

Ita Zachaus postquam fide justificatus erat, dicitur filius Abrahæ, Luc. 19. 9.

Secondly, the covenant which God made with *Abraham* and his seed is said to be eternall ; the chief head whereof, was, that he would be their God : but this is not verified of *Abrahams* seed according to the flesh ; for very few of them for these many hundred years have been Gods people, being professed enemies to Christ and his church : this promise therefore must necessarily be understood of his children according to promise, among which all true believers and their children are to be reckoned ; and if they are comprised within the covenant, why should they not receive the seal of their initiation and admittance thereunto, which was circumcision, but now is baptism every way corresponding thereunto ? As is solidly proved, and clearly illustrated by *S. Cyprian 1. 3. ep. 8. Lactan. 1. 4. divin. justit. c. 15. Augustinus ep. ad Dardanum 57. & cont. Jul. Pelag. 1. 2.*

ARGUMENT VI.

Such, who were typically baptized under the law, are capable of real and true baptism under the Gospell, for the argument holds good *a typo ad veritatem*, from the type to the truth ; from the signs in the law to the things signified in the Gospell.

Childrens baptisme justified.

1 Cor. 10. 1.

But children were typically baptized under the law, for they with their fathers were *under the cloud*, and passed through the red sea; but their washing with rain from the cloud prefigured our washing in baptisme and by the spirit; and the red sea, in which Pharaoh and his host were drowned, was an emblem of Christs blood, in which all our ghostly enemies are drowned and destroyed.

Ergo, children are capable of true and reall baptisme under the Gospell.

ANABAP. ANSWER.

The cloud, and the red sea, and the rock that followed them were not types, but only metaphors and allegories from which no firm arguments can be drawn in this kind.

REPLY.

* L. 2. De error.
Anabap. p. 129.
Opinio Anabap-
tistarum est sa-
cramenta esse
allegorias quas-
dam bonorum
operum, ut cir-
cūcisionem in-
terpretantur
signum fuisse
coercendarum
cupiditatum
baptismum sig-
num esse as-
suetudinum.

First, this answer whets a knife to cut their own throats. * For, as *Gastius* affirmeth, it is the doctrine of the *Anabaptists*, that all sacraments are nothing else but allegories; if then the cloud and the red sea were allegories, signifying our spirituall washing, according to their own tenets they are sacraments: and if children were partakers of sacramentall ablutions under the law, why not under the Gospell?

Secondly, the Apostle saith expressly, *ver. 6.* that all these things were *types or figures*, or *lively patterns* to us; and *ver. 2.* that all were baptized in the cloud, and in the sea: the cloud therefore, and the sea were types of our baptisme, and not meer tropes or allegories.

They may happily object, that as we read in the canon law, that a Pastor or Rector may have a Vicar endowed, *sed vicarius non habet vicarium*; that a Vicar cannot have a Vicar endowed under him; and likewise in Philosophie, that the voice may have an echo by the repercussion of the aire, but that the echo hath no echo: so that the promises of God have types or sacraments representing them, but that the types and sacraments themselves have no types and sacrament to prefigure them. But the answer is easie, for we may say with *Nazianzen*, that either there may be *τυπος τύτου ἀμυδρότερος*, an obscure type of a clearer, and a rude draught or imperfect modell of a more perfect, such were the legall types of the Evangelicall sacraments: or to speak more properly, circumcission, and the Paschall Lamb were not types of our baptisme, and of the sacrament of the *Eucharist*, but of the things repre-

represented by them, viz. of the circumcision of the heart * and our spirituall nourishment, by feeding upon the Lamb of God that takes away the finnes of the world.

* See more of this in the answer to A. R. infra.

ARGUMENT VII.

All they who belong to Christ and his kingdom ought to be received into the church by baptisme.

But children belong to Christ and his kingdom, as Christ himselfe teacheth us, *Mar. 10. 14. and Luk. 18. 16. suffer little children to come unto me, and forbid them not, for of such is the kingdom of God; verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, vers. 15. and he took them up in his arms, and put his hands upon them and blessed them.*

Ergo, children ought to be admitted into the church by baptisme.

ANABAP. ANSWER.

" *This place is put in to be read at the sprinkling of children: for the whore hath sweet words, as sweet as oyle, & with these fair speeches she maketh the nations yeeld to her, Prov. 7. 21. but the simple only believe her: for this place maketh nothing for the baptisme of children: the children mentioned in the Gospel were not sucklings; for it is said, they came to Christ, neither did Christ christen any of them, though he took them into his arms, and blessed them, to shew that he was the Saviour as well of young as old.*

for Edward Bar-
ber. p. 13.

REPLY.

First, *Barber* deserveth to be trimmed himself for thus reproaching his mother the church of England, who if she be a whore, what must he needs be but a bastard, who cannot deny himself to be born of her? If she and other reformed churches, who have excluded the papacie, and banished the great whore out of their precincts, be no better then whores, what true spouse hath Christ in the world? or what had he for 1500. yeares? during which time all churches through the Christian world baptized infants even those who were the forerunners of these Anabaptists, and bare also the r name because they practized rebaptizing as these do; yet they condemned not simply the baptisme of infants, as I noted before.

Secondly,

Childrens baptisme justified.

Joh. 4. 1.

Secondly, though it be said that these children came to Christ in a large sense, that is, had access to him, yet they came not to him upon their own legges; for S. Luke saith, *ἤγαγον αὐτῷ* they brought unto him babes *βρέφη* who were no other then such as we term sucklings, or infants, and though it be true that Christ christened them not, for he christened none himself, but his Disciples only, as S. Iohn teacheth us; yet his receiving them and blessing them, and commending humility to all by their example, saying, *that of such and none but such is the kingdome of God*, is a sufficient ground and warrant for us to christen them: for why should not we receive them into the bosom of the church, whom Christ took into his armes? Why should we not signe them, on whom he layd his hands? Why should we not baptize and pray for them whom he blessed? If he be the Saviour of young as well as old, and to perswade us of this truth, expressed such love to infants, why should we exclude them from baptisme, an outward means of salvation, whom Christ (as they confesse) excludes not from salvation it self? See more below in the answer to A. R.

ARGUMENT VIII.

All they who are partakerrs of the grace both signified and exhibited to us in baptisme, may and ought to receive the signe and sacrament thereof: this is the *basis* and foundation upon which S. Peter himself builds, *Acts 10. 47. Can any man forbid water, that these should not be baptized which have received the holy Ghost as well as we?* And it may be further confirmed both by an argument drawn *à majore ad minus*, after this manner: if God bestow upon children that which is greater, the inward grace; why should we denie them the lesser, the outward element? Or by an argument drawn *à relatis*, they to whom the land is given ought not to be denied the sight and keeping of the deeds and evidences thereof, neither ought we to sever those things which God hath joyned, to wit, the signs and the things signified: they divide the signe from the thing signified who denie them to have grace ordinarily, *modo non ponant obicem*, who receive the outward sign; and they again sever the thing signified from the sign who allow unto children the grace of remission of sinnes, and regeneration, and yet denie them the sign and seal thereof, to wit, baptisme.

But

Bullinger ad-
ver. Anabap.
l. 6. Cum id
quod majus est
infantes habe-
ant, rem scilicet
signatam, grati-
am Dei & re-
missionem pec-
catorum; quis
illis id quod
minus est, sig-
num, aquam
videlicet, de-
negabit?

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But children receive the grace signified and exhibited in baptism; for the Apostle teacheth us, *they are not unclean but holy*; and therefore have both remission of sins and sanctification. 1 Cor. 7:14.

Eng, children ought to receive the sign and sacrament thereof, to wit, baptism.

ANABAPT. ANSWER.

The Apostles meaning is, that the children of believers are not unclean, that is, bastards; but holy, that is, born in holy wedlock. ber. p. 17.

REPLY.

First, this answer is no way pertinent to the scope of the Apostle, which is to perswade the Christian husband not to forsake his unbelieving wife, nor the Christian wife to depart from her unbelieving husband; because the unbeliever is sanctified by the believer, where by sanctification the Apostle cannot understand legitimation. For faith in the husband doth not legitimate the wife, that is, make her no bastard if she were so born, but sanctifieth her to himself, and maketh her a part and member of a holy familie dedicated to God.

Secondly, neither is sanctification here nor in any other place of Scripture taken otherwayes then for separating some way from prophane, as persons, times and places, are said to be sanctified. Neither doth *holy* necessarily imple no bastard. For some holy men have been hale-born, nor doth *not bastard* imple holy; for both the children of damned hereticks, yea, and infidells too, * if they be begotten in wedlock, are no bastards; yet in the state and condition they are in, are far from holy. See more hereof *infra*, in the answer to A. R.

suscepta adduxeris, quid vobis magis tribues quam infideles habent? illorum enim filii si ex matrimonio procreentur legitimi sunt; & ut iusti heredes admittuntur. Quare videtur Paulus quiddam aliud indicasse quod liberis infidelium non sit datum, sed quod ad ecclesiam Dei pertineant, & ad electionem ac promissionem. p. 823, 824.

* Martyr, loc. Commun. claus. quarta c. 8. Si sanguis circumcisiem puritatem prolis inde

ARGUMENT IX.

All Apostolicall traditions (which are truly such) ought to be had in reverent esteem, and retained in the church. For what the Apottles delivered they received from Christ himself, either by word of mouth, or the infallible inspiration of his spirit: such things are part of that *sacrum depositum*, which *Timothie* is charged so deeply, (*O Timothie, keep that which is committed unto thee*,) and the *Thessalonians* to keep, stand fast and keep, *ῥαπιδῶς*; word for word the traditions which you have been taught, either by word or by our Epistle.

But the baptisme of children is an Apostolicall tradition truly so called.

Ergo, it ought to be had in high esteem and retained in the church.

ANABAP. ANSWER.

Though it hath been an ancient custome in many churches to christen children, yet it is no Apostolicall tradition, but a humane ordinance, which had its originall from the Pope, the man of sin.

REPLY.

First, there was christening of children in the church before there was any Pope in the sense they take the word for oecumenicall bishop chalenging unto himself, and usurping authoritie over the whole church; for not only * *S. Augustine*, and *Prosper*, and and *Jerome*, make mention of this custome and good use of it to condemn the *Pelagian* heresy which denieth original sin, but also the councill of *Carthage*, in the dayes of * *S. Cyprian*, who flourished in the year 250, determined, not only that children might and ought to be baptized, but also even before the eighth day; upon which some in those dayes stood strickly, but erroneously: and conformably hereunto we find a canon in the *Milevitan* councill, in which the synod decreed, that *whosoever shall deny baptisme to children, even as soon as they come out of their mothers womb* (in case the children be weak; and in apparent danger of death) *let him be accursed*; and before either the synod of *Carthage*, or this *Milevitan*, * *Irenaeus* in his second book against heresies, chap. 39. speaks of infants, children, young, and old saved by their new birth in Christ; namely, by water and the spirit, *Joh. 3. 5.*

Secondly,

* *L. 1. de pec. meritis, & rem. f. c.*
26. l. 2. de voc. Gent. c. 8. l. 3. con. Pelag.

* *Cyp. ep. ad Filianum.*

* *Placuit ut quicumque parvulos recentes ab uteris matrum baptizandos negat, anathema sit.*

* *Salvator omnes qui renascuntur in Christo, infantes, pueri, juvenes, senes.*

Secondly, S. Origen and S. Austine affirm in expresse termes, that the baptisme of children is an Apostolicall tradition. Origen having alledged the words of the Psalme (51. 5.) *I was borne in iniquitie, and in sinne hath my mother conceived me,* inferreth upon it, *propter hoc*, for this reason, *because we are all conceived and borne in sinne* the Church hath received a tradition from the Apostles to administer baptisme to little children. And S. Austine, * *The custome of our Mother the Church, in baptizing infants, is no way to be slighted or rejected, nor otherwise to be thought on or beleaved then as an Apostolicall tradition.*

Comment. in c. 6. ad Rom. ecclesia ab Apostolis traditionem accepit etiam parvulis dare baptismum.

* L. 10. de gen. ad lit. c. 23. Consuetudo inquit matris ecclesie in baptizandis parvulis nequaquam spernenda est, nec ullo modo superflua deputanda, nec om-

Thirdly, it may be proved to be an Apostolicall tradition by that ground which S. Austine layeth, and every mans reason readily giveth assent thereunto, namely, * *that whatsoever is observed uniformly in all churches, and no man can tell when it began, must needs be thought either to be done by the Decree of some generall Councell, or to have descended from the tradition of the Apostles themselves.*

nino credenda nisi Apostolica esset traditio. * L. 4. de bap. infant. Quod universa tenet ecclesia nec conciliis institutum, sed semper reventum est, non nisi auctoritate Apostolica traditum verissime creditur.

But the baptisme of children hath been observed, and practised through the whole Christian church, as Austine affirmeth, neither was it first appointed by any Canon of generall Councell that can be produced: for though it be mentioned in the Councell of *Vienna*, and the second Councell held at *Brachara*, and in *Synodo Gerundensi*, yet was it farre more ancient then any of those Councells, neither can any name the time when first it began; and therefore we cannot otherwise conceive of it, then that it had its first originall from the Apostles.

L. de pes. mer. c. 26.

ARGUMENT X.

All members of the reformed Protestant churches in Christendome ought to conforme their judgements to the harmonie of the Protestants confessions set forth by the consent of all orthodox churches, and firmly grounded upon deductions at least of holy scripture, if not evident texts.

But the judgement of all the reformed churches delivered in the harmonie of their confessions is professedly for the baptisme

Childrens baptisme justified.

time of children, and expressly against this tenet of the *Anabaptists*.

Ergo, let the *Anabaptists* either disavow the name of *Protestants* and children of the reformed churches, or renounce this their heresie, for, *curtis pars quæ non congruit vobis*.

Now for the *Protestant* confessions concerning this point, I shall rehearse them in order, beginning with the *English Articles of Religion*, *Artic. II.*

First, the infants of Christian parents are not to be kept from baptisme, because they are borne in sinne, and belong to the people of God.

Secondly, the *Helvetic confession*, *We condemn the Anabaptists, who denie that children newly born ought to be baptized: for, according to the doctrine of the Gospel, of such is the Kingdom of God; and they are within the covenant of God: why therefore should not the seal of that covenant be given unto them?*

Thirdly, the *Bohemian confession*, ** Though baptisme for the most part in the primitive church were administered to men of riper years, yet children ought to be dedicated and consecrated to Christ, according to his command, Suffer little children to come unto me.*

Fourthly, the *French Article 35.* ** Although baptisme be a sacrament of faith and repentance, yet in as much as children are reckoned with their parents in the church of God, we affirme, that infants that are born of holy parents ought to be baptized by Christs authority.*

Fifthly, the *Belrick confession*, ** We beleue that children ought to be baptized, and signed with the sign of the covenant, for the same reason for which the children in Israel were circumcised, namely, for that the same promises are made to them and to us.*

Sixthly, the *Augustan confession*, they ** condemn the Anabaptists, who dislike the baptisme of children, and affirm, that infants without baptisme, and dying without the church, may be saved.*

** Har. conf. sect. 13. c. 12. Datur baptis-*
mus etiam infantibus quæ & ipsi in numero populi Dei numerantur, quibus hoc ministerio ad salutem in-
*serviui debet ut & ipsi Christo consecrentur secundum mandatum ejus, scilicet parvulos etc. * Confes.*
Gal. Art. 15. Affirmamus infantes sanctis parentibus natos esse ex Christi autoritate baptizan-
*dos. * Artic. 34. Nos infantes eadem ratione baptizandos & signo fidei ob signandos esse credimus,*
quæ olim in Israele parvuli circumcidebantur, nimirum propter ejusdem promissiones infantibus nostris
*fæctas. * Artic. 9. Damnant Anabaptistas quæ impediunt baptismum infantum.*

Seventhly,

Seventhly, the Saxon confession, * We retaine the baptisme of infants, because it is most certain, that the promise of grace belongeth also to infants: and because of them it is said, Suffer little children to come unto me, for of such is the Kingdom of Heaven.

* Art. 13. Retinemus & infantium baptismum quia certissimum est promissionem gratiae etiam ad infantes pertinere.

To drive this nayl to the head, I shall need to adde nothing save the capitall punishments inflicted upon such as taught and practised Anabaptisme: these Chriitian States accounted it no light error upon which they layd so heavie a load of punishment; in some places the broachers of this heresie, and practisers of re-baptizing, have been punished with beheading, in some with drowning, and in some with burning. There is a law against this sect in the Code of * Justinian, written with blood rather then ink, If any man be convicted to re-baptize any of the ministers of the Catholike sect, let him who hath committed this hainous crime, together with him whom he hath seduced to be re-baptized, suffer the stroke of death. At * Vienna the Anabaptists are eyed together with ropes, and one draweth the other into the river to be drowned: as it should seem, the wise magistrates of that place had an eye to that old maxime of justice, quo quis peccat eo puniatur, let the punishment bear upon it the print of the sinne: for as these sectaries drew one another into their error, so also into the gulf; and as they drowned men ipiritually by re-baptizing, and so prophaning the holy sacrament, so also they were drowned corporally. * In the year of our Lord 1539, two Anabaptists were burned beyond Southwark, in the way to Newington; and a little before them, five Dutch Anabaptists were burned in Smithfield.

* L. 2. tit. 7. Si quis rebaptizare quempiam de ministeris suae religionis fuerit convictus, ipsa cum eo qua placitura crimen commisit, sit, & hic ultimo supplicio percussatur. * Cassius de Anabap. error. l. 1. p. 178. Viennae uno die multi ob catapaptismum

submersi sunt: sumibus enim ita ligati erant, ut alter alterum post se traheret donec omnes precipites ruerent suffocarenturque, * Hov his Chronicle, p. 456. & 579.

If I have been somewhat the more prolix in the prosecution of the arguments which make for the baptisme of infants, S. Austine shall plead for this my large plea for them, * We are in conscience bound to speak the more for poor infants, because they are not able to speak for themselves.

* Ad Hil. ep. 89. tanta magis pro infantibus loqui debemus, quanto minus ipsi pro se loqui possunt.

Now there remaineth nothing, but that we stop the mouths of their adversaries, by refelling such objections as they usually make, and unchristianly urge against christening them at our founts.

The objections of the Anabaptists answered.

Obj. 1. First, they argue from the Scripture negatively, thus: the baptisme of children hath no warrant in Gods Word; for we find there no command for it, no example of it, no promise to it: therefore it is to be rejected as an humane invention, and condemned also as an addition to the Scripture.

Sol. 1. But we answer, that by the like argument they might prove that no woman ought to be admitted to the sacrament of the Lords Supper; for there is no command for womens participation of the sacrament, nor example of it, nor promise to it in Scripture. * If they answer, that women are comprised under the name of beleivers, so are children under the name of whole households and families, which are reported in holy Scripture to have been baptized: if they say further, that by a like reason women are to be admitted to the sacrament, as men, because Christ dyed as well for them as men, and they are as well incorporated into Christs mytticall body as men: we rejoin in like manner for the same reason [that children were circumcised under the law, they ought to be baptized under the Gospell. For sith they are comprised in the covenant, why should not they as well receive the seal thereof set to it in the new law, as well as the children of the Jews received the seal set thereunto by the old?

2. Secondly, I have produced before both command for baptizing of children, *Argument 1.* and example of it, *Argument 3.* and promise also unto it, *Argument 5.* The command of baptizing all Nations, *Mat. 28. 29.* the examples of baptizing whole families, *Act. 16. 15. 33. 1 Cor. 1. 16.* and the promise made to us and our seed, *Act. 2. 39.* evidently extend to children.

Obj. 2. They argue from Scripture affirmatively; our Lord Jesus Christ in that great charter *Mat. 28. 18. 19. 20.* saith, *Go teach all nations, baptizing them in the name of the Father, Son, and holy Ghost; teaching them to observe all things whatsoever I have commanded you: and Mark 16. 15. Go ye into all the world, and preach the Gospell to every creature; he that shall beleve and be baptized shall be saved; but he that will not beleve shall be damned.* From these texts they would infer that none ought to be baptized but such who are first taught, and instructed in the principles of Christian faith; and con-

* If they alledge that *αἱ ἐκκλησίαι* is a name common to women as well as men; it is true, when the article is joyned to it, but the Apostle useth the masculine *ἐκκλησία*, *v. 28.*
ὁ υἱὸς τοῦ ἀνθρώπου, *v. 29. &c.*

consequently, that no children ought to be baptizd, because they are not capable of teaching.

That the placing the word *teaching* before *baptizing* in that text doth no more conclude that teaching must alwayes precede baptisme, then the setting repentance before faith in those words, *Repent ye, and beleieve the Gospell*, Mark 1. 15. and setting water before the spirit, *Joh. 3. 5.* (except a man be born of water and the spirit) necessarily inter that repentance goeth before faith, which yet is but a fruit of faith: or that the outward baptisme with water goeth before the inward baptisme of the spirit; whereas the contrarie is clearly proved out of that speech of *Peter to Cornelius*, Act. 10. 47. *Can any man forbid water that these should not be baptized, which have received the holy Ghost as well as we?*

Sol. 1.

Secondly, if there be any force in this argument drawn from the order of the words it maketh against them; for thus we wound them with their dudgeon-dagger, (*Christ saith*) *baptize them in the name of the Father, teaching them to observe all things*: baptizing therefore must go before teaching, especially in children, who may be baptized before they can be taught.

2.

Thirdly, they mis-translate the words; for *Christ saith*, not, *go teach all nations, baptizing them, and teaching them to observe all things*; neither is there a tautologie in our blessed Saviours words; for his words are, *μαθητεύετε &c. go make disciples among all nations, baptizing them, and teaching them*. Now though children cannot be taught before they are baptized, yet they may be after as for *made Christs disciples* by their parents or god-fathers offering them unto God, and undertaking for them that they shall be brought up in the Christian religion.

3.

Fourthly, *Christ speaketh* here of the plantation of the Christian faith, and the conversion of whole nations, in which alwayes the preaching of the word goeth before the administration of the sacrament. First men are taught to repent of their sins, and beleeve the Articles of the Christian faith, and after they have made confession of the one, and profession of the other, then they are to be received into the church by baptisme. This course was taken by the Apostles in the beginning, and must at this day be taken by those who are sent into *Turkey*, or the East and West-Indies, to convert Pagans, or Mahumetans, or unbelieving Jews to the Gospell. They are to baptize none before they have taught them the principles

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ples of Christian religion; but after the Gospell is planted, and the parents are beleevers, and received into the church by baptisme, their children are first to be baptized, and afterwards taught so soon as they are capable of teaching.

Obj. 3.

They argue from examples after this manner; such are to be baptized, who with the Jews in Jerusalem *Mat. 3. 6.* confesse their sins; who with the Proselytes *Act. 2. 41.* gladly receive the word; who with the Samaritans *Act. 8. 6.* give heed to the word preached; who with those of *Cornelius* familie *Act. 10. 44.* receive the holy Ghost by the hearing of the word; who, with *Lydia*, have their hearts opened to attend the things that are spoken by the Apostles, *Act. 16. 14.* who with the Gaoler, hear the word preached, and seek after the means of salvation, *Act. 16. 30.* But children can neither confesse their sins, nor attend to the word preached, nor actually beleeve nor desire baptisme: they therefore ought not to be baptized.

Sol. 1.

But we answer, all that can solidly be concluded from these examples, is but this in the affirmative; all such who were so qualified as these were, *viz.* hearers of the Gospell, penitent sinners, and true beleevers, unfainedly desiring the means of their salvation, ought to be admitted into the church by baptisme, which we freely grant; but they cannot conclude from these examples negatively, that none other ought to be Christened. No more, then it will follow, that those of *Cornelius* his family received the gift of the holy Ghost, and spake with divers tongues before they were baptized with water; therefore none but such who have received such gifts of the holy Ghost may and ought to be baptized. To confesse sins, and actually professe faith, makes a man more capable of baptisme: yet dumb men, who can do neither, if they have a good testimony of their life and conversation, and by signs make it appear they unfainedly desire the sacraments, may receive them.

2.

Secondly, if there be any force at all in an argument drawn from examples affirmatively, it must be from examples in the like kind; as from men to men, & from children to children, not from women to men, or from men to children, or from children to men. For it will not follow, women in the Apostles times were covered in the church, therefore men ought to be so: or men may speak in the church, therefore women may: or children are usually fed with milk and not strong meat, therefore men in riper years ought to use such dyet: no more will it follow, men in riper years, who are

capa-

capable of instruction ought to hear the word, to give their assent thereunto, and enter into a strict covenant with God, to lead a new life before they have access to the Font. Therefore the like duties are required of children, who have not yet the use of reason, nor knowledge of good or evil. By this reason they might starve children, because the law is, *he that will not labour let him not eat*. It holds in men, but no way in children, who are not able to labour in any calling by reason of the infirmities of their joyns, and want of reason and understanding.

Baptisme is a seal of the righteousness of faith, therefore it ought to be administred only to beleevers; else we set a seal to a blank. But children are no beleevers, nor can be while they are such, because they cannot understand the word nor give assent thereunto. *Ergo*, children ought not to be baptized.

Obj. 4.

But we answer, that unbelievers or not beleevers may be either taken for, first, such as when they hear the word of God, reject it. or secondly, such who neither have means to hear it, nor desire it; such unbelievers are to be excluded from baptisme. For to give baptisme to such, were worse then to set a seal to a blank, it were to give holy things to dogs, and cast pearl before swine. Or thirdly, for such who are born within the precincts of the church, and care is taken that they shall be taught the principles of faith, as soon as they are capable thereof. These, though they cannot give yet an actual consent to the mysteries of faith, are not to be termed infidels, or unbelievers positively, but negatively only; and we ought in charitie to beleeve, that they will actually beleeve as soon as they shall have use of reason, and God by his spirit shall open their hearts to attend to the word preached: to unbelievers in this latter sense, as circumcision, the seal of the righteousness of faith under the law was given, so may baptisme though not in token of their present, yet of their future faith.

Sol. 1.

Secondly, the children of the faithfull parents whom the Apostle calleth holy receive some measure of grace even in their infancy, as the text saith expressly of S. John Baptist, *he shall be filled with the holy Ghost from his mothers womb*, Luke 1. 15. 41. as Elizabeth heard the salutation of Mary, the babe sprang in her womb. Upon which words, * S. Ambrose commenting, saith; John Baptist, while he was yet in his mothers womb, received the grace of the holy Ghost, and his leaping with joy argued some sense and apprehension of that joyfull message.

2.

* *Adhuc in utero positus spiritus accepti gratiam designavit, habuit intelligendi sensum qui exultandi habebat affectum.*

L

NOW

Cal. l. 4. inslit.

5. 16. Quos

plino lucis sue

fulgore illustra-

ti. us est domi-

nus, cur non iis

quoque in pre-

sens, si ita libu-

erit exigua scin-

tilla irradiat-

ret?

* L. 1. de pec-

mer. & remis-

s. 9. Dat sui

spiritus ocul-

issimam gratiam, quam etiam latenter infundit & parvulis.

et utraque ipsi inest actu primo non secundo, in semine non in messe, in radice non in fructu; interna

spiritus virtute, non externa operis demonstratione.

Now, sith children that dye shortly after baptisme have the full sight of Gods face in heaven, why may they not have some glimpse of it even whilst their soul is in their bodie?

* S. Augustine is confident, that God after a most hidden manner infuseth his grace into children; and in his 57. epistle ad Dardanum, it is a wonderfull thing, yet true, that God dwels not in some who know him, as the philosophers, Ro. 1. and he dwelleth in some who know him not, as infants baptized. We may safely therefore conclude with

* Tilenus, children have faith as they have reason; in the seed, though not in the fruit; in the root, though not in the leaf; in some inward operation, though not in any outward expression.

Obj. 5.

They argue also, *ab absurdo*, indeed absurdly after this manner; *signum frustra datur non intelligenti*, it is a vain and absurd thing to administer the sacrament to such as know not what it means; as it is to no purpose to present a beautifull picture to a blind man, or sound a silver trumpet in a deaf mans eare, or minister physick to a dead bodie. But children know not what the sacrament means; when the cold water is poured on them they are offended with it, and expresse their dislike with crying and tears; therefore it is vain to christen children.

Sol. 1.

But we answer; in this objection the *Anabaptists* Gyant-like fight with God. For if there be any force in this argument at all, it will be as available to overthrow the circumcising of children instituted in the old law by God himselfe, as their baptisme in the new. For the children among the *Jews* under the law, who were circumcised the eighth day, knew no more what circumcision meant, then ours do what baptisme; only they felt the pain of the knife, as these do the coldnesse of the water, yet were they circumcised by Gods expresse command. Will they say that Christ uttered many parables, and wrought many signs and wonders before his disciples and other of the *Jews* in vain, because at the present they understood them not, though afterwards they understood them, and made singular use of them? In like manner dare they affirm that Christ did in vain lay his hands upon children and blessed them, because children knew not what it meant?

or

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or that ministers in vain baptize them, because at that time they know not what it signifieth, or why it is done?

Secondly, it is not in vain to offer to any that which may doe them good, whether they be sensible of it or no: Physick is ministred to children, naturall fooles, and mad men, to cure them, although in the case they are they have no knowledge what good it may doe them. A man that is in a swoon hath strong water poured down his throat, even when he is past sense, and it fetcheth him again: so though children perceive not what they receive, yet the sacrament may be and is soveraign unto them for their soules health.

Thirdly, though children for the present understand not why they are baptized, and what is undertaken for them, and what fruit they reap by baptisme, yet order is taken by the Church, that as soon as they come to yeares of discretion and actuall use of reason, they shall understand and be perfectly instructed in this mysterie; and that which is done to them in their infancie, after they have notice of it will be altogether as beneficiall unto them, as if they had known it at the time when the sacrament was administred unto them.

They argue from the effects of baptisme; baptisme is the *laver of regeneration*, the *burying of the old man*, the *putting on of Christ*, the *putting away the filth of the flesh*, with a *confident demanding of a good conscience*. But children are not regenerated nor renewed in their mind, nor have buried the old man, nor have put on the new, nor can confidently demand with a good conscience out of a certain perswasion of faith: therefore they ought not to be baptized.

Obj. 6.

But we answer, the texts of scripture upon which they ground their argument, namely, *Coloss. 2. 11, 12. Tit. 3. 5. Heb. 10. 22. 1 Pet. 3. 21.* contain in them high commendations of baptisme, but no prohibitions of administring it to children: for all these effects the Spirit of God produceth in all the elect that are baptized, but not all at an instant, but by degrees, as we grow in faith and in the knowledge of our Lord and Saviour: they are begun at our baptisme, but perfected afterwards, unlesse the partie immediately die after baptisme, when no doubt God supplyeth that by the extraordinarie work of his Spirit; which ripper years with the ordinarie means of faith would have brought forth, if God had

Sol.

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pared them life. Children are regenerated by the impression of Gods image in their soul, which in proceſſe of time shineth moſt bright in them by ſupernaturall light in the underſtanding, and puritie in the heart, and conſormitie in their lives to the law of God: they are alſo purged from the guilt of their finnes, and Chriſts righteouſneſſe is imputed unto them, though they have no ſenſe or feeling thereof till God worketh powerfully upon their hearts by the preaching of the word, and they apprehend Chriſts merits by an actuall faith. As a flower in the winter lyes hid under ground in the root, which at the ſpring ſhooteth forth the leaves thereof; ſo in children that are baptized there remaines that *root of ſanctifying grace* in their hearts, which in riper yeares *putteth forth the leaves* thereof by a holy profeſſion, and *bringeth forth fruit* by a godly converſation.

Object. 7.

They argue *a pari*; if the ſacrament of baptiſme be to be adminiſtered to children, then alſo the ſacrament of the Lords ſupper, for both are ſeales of the ſame covenant. But the ſupper is not to be adminiſtered unto infants, therefore neither is baptiſme.

Sol.

But we answer, that the inference is not good: for though both are ſeales of the covenant of grace, yet there is a three-fold diſparitie in them, which looſeneth the ſinewes of the argument.

First, baptiſme is the ſeale of our new birth; but the Lords ſupper of our growth in grace and ghottly ſtrength: baptiſme is a ſacrament of initiation, the Lords ſupper of perfection. Now it will not follow, that becauſe a punie or novice may or ought to be admitted to the loweſt form in the ſchool of Chriſt, therefore he may and ought to be ſet in the higheſt: the Lords ſupper is ſtrong meat, and not milk, and therefore no fit meat for ſucklings.

2

1 Cor. 11. 26.

Secondly, the ſacrament of the Lords ſupper was inſtituted for the commemoration of Chriſts death; *As oft as ye eat of this bread, and drink of this cup, ſaith the Apoſtle, ye ſhall declare the Lords death till he come.* But children neither can apprehend nor ſhew forth Chriſts death; therefore that ſacrament is not ordained for them.

3

Thirdly, before the receiving the Lords Supper every one is required to examine himſelf, which children cannot do. But before
bap-

baptisme there is no such examination required. Though if any in riper years be converted to the Christian faith, it is most requisite that he be examined by the minister who baptiseth him, and that he be able to give a good account of his faith : but every one who is fit to be baptized is not presently to be addmitted to the Lords Table without precedent preparation, and a more strict examination of himself, both concerning his growth in faith, and sinceritie of repentance, and unfained charitie, with an earnest desire of that heavenly repait.

They argue from Christs example, who was not baptized till he was thirtie years of age.

Obj. 8.

But we answer, that Christs example alone without a precept doth not bind us. For Christ neither instituted nor administred the holy Supper till the day before his death, and then he both administred and received it after Supper, and that with his Apostles only : yet we are not bound, either to defer our receiving to the day before our death, or to administter the *Eucharist* after Supper, or to participate only with such a number, and those Priests or Ministers of the Gospell.

Sol. 1.

Secondly, Christ in his infancie was circumcised, circumcision then being in force ; neither was baptisme then instituted, but now circumcision is abrogated, and baptisme succeeds in the place thereof.

2.

Thirdly, though Christ were not baptized in his infancie for the reasons above alledged, yet was he baptized (if I may so speak) in the infancie of baptisme it self. For, as soon as *John* began to baptize, Christ came unto him, and required baptisme of him. When the fulnesse of time was come, in which God had appoynted to manifest him to the world, and appoynt him our teacher by a voice from heaven. *This is my beloved Son in whom I am well pleased, hear him.* According to whose example we ought not to defer our baptisme ; but, upon the first opportunitie offered unto us, receive that seal of our new-birth in Christ and adnission into his church.

3.

I conclude the answer to this argument with an observation of * *Gastim* ; that Christ, because he was Lord both of the people in the old testament and of them in the new, therefore he would receive the sacraments of both, and was both circumcised in his infancie, and baptized also as soon as baptisme was in force.

* L. de exord.
Anabapt. p. 34
Christus simul
circumciscus &
baptizatus est,
nempe dominus
amorum popu-
lorum, ideo &
sacramenta
amorum as-
sumpsit.

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X Since the examination and confutation of this second Article of the *Anabaptists*, there came to my hands a small pamphlet, dedicated to the house of Commons, intituled, *The vindication of the royall commission of king Jesus*: wherein the author *Francis Cornwell* master of Arts, and sometimes student of *Emanuel College* in *Cambridge*, frameth many arguments against the ordinance of the church in baptizing infants. Of which I may truly say, as *Martiall* doth of *Cacilius*, who made diverse dishes of one and the self same kind of course root.

Atreus Cæcilius cucurbitarum
Sic illas quæst filias Thyestæ
In partes lacerat secaturque mille:
Gustu protinus hæc edes in ipso,
Hæc prima feret, alterave mensa,
Hæc cæna tibi tertia reponit:
Huic seras Epidipnidas parabit;
Hoc lautum vocat, hoc putat venustum
Unum ponere ferculis tot assent.

„ Thou cheatest my stomack with varietie of dishes, in all which
„ there is but one sorie root drest after a diverse manner, & in all of
„ them nota half-pennie worth of good and solid meat. So this
new Anabaptistickall *Profelyte* endeavours to cheat the judgement
of the reader with varietie of syllogismes and enthymems, in
which there is but one or two arguments at most propounded in di-
vers forms, and in all of them not the weight of one solid reason;
the summe & effect of his whole book is contained in the title-page,
wherein he affirmeth, that the christening of children doth *universally*
oppose the commission granted by king Jesus, Mat. 28. 19. 20. Mark 16.
15. 16. and that *pædobaptisme* is a *popish tradition*, brought into the
church by *Innocentius the third*; upon these two notes he runs in *divi-*
sion through his whole book. The first hath no colour of probabilitie,
and the latter is a grosse & ignorant untruth; if the baptisme of in-
fants *oppose the commission granted by Christ*, Mat. 28. either it opposeth
it in words or in sense: not in words, for there is no mention at all of
children in either of those texts, much lesse any prohibition of bap-
tizing them, neither doth it oppose it in sense. For the meaning of
our Saviour there apparently is; that his Apostles and their Suc-
cessors

cessors should go and convert all Nations, and plant Christian churches in them: first, teaching them the Gospel and principles of Christian Religion, and after administering the sacraments unto them; which they have done accordingly: first, teaching the parents and baptizing them, and after their children into their faith. But the objection from these texts is fully answered, and retorted in the end of the conference and in the solution of the first argument brought by the *Anabaptists* in this section. And therefore I come briefly to examine his second assertion or rather aspersión of the whole Christian world in these words in the frontispiece of his book, *Against the anti-christian faction of pope Innocentius the third and all his favourites, that enacted by a decree, that the baptisme of the infants of beleivers should succeed circumcision.* These words virtually contain this proposition, that the christening children is the practise of an Anti-christian faction, which was brought first into the church by the decree of Pope *Innocentius the third.* Of which enunciation, I may say as *Tertullian* doth of the Chameleon, *quot colores, tot dolores*; or rather, *quot dicta, tot maledicta*; so many words as there are, so many grosse errors and scandalous reproaches. For the baptizing infants is not the practise of a faction, nor a part, but of the whole, not Anti-christian, but truly Christian church. Neither was it introduced by *Innocentius the third*, but is of far more ancient date, and was derived even from the times of the Apostles themselves.

First, it is well known that the Greek and Latine churches, or the Eastern or Western were the *membra dividentia* of the whole church; and that the christening of infants was approved of and practised by the Greek church is evident by the testimonies of *Gregorie Nazianzen*, orat. 40. in bap. *Origen* hom. 8. upon *Leviticus*, and 14. of *Luke*: and that it was likewise approved and practised in the Latine church is clearly collected from *Ambrose*, lib. de *Abrahamo Patriarcha*, *Jeron.* cont. *Pelag.* l. 3. *Augustin.* l. 10. de *Gen.* ad lit. c. 23. *Cyp.* ep. 59. ad *Fidum*. Now if the Greek and Latine churches were Anti-christian, where were there any Christians in the world?

Secondly. Pope *Innocentius the third*, as it is well known to all the learned, lived in the twelfth age of the Church, and flourished about the year 1215, in which year he called the great Councell at *Lateran*. Before him *Gregorie the great* (whom *M. Cornwell* himself

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self alledgeth, page 11. out of M. Fox in his book of *Martyrs* about the year of our Lord 599. above six hundred yeares before *Innocentius* the third resolved *Austine* the Monk that in case of necessitie infants might be baptized as soon as they were born : and two hundred yeares before *Gregorie*, S. *Austine* wrote a treatise *de baptismo parvulorum*, and for the lawfulnessse thereof, in his 28 epistle, and in his third book *de pec. mer. & remiss.* and by occasion elsewhere also alledgeth a testimonie out of S. *Cyprian* to that purpose, who wrote in the year of our Lord 250. nay, which is most considerable, *Origen* in his Comment upon the epistle to the *Romans*, c. 6. l. 5. (quoted by M. *Cornwell* himself, p. 10.) affirmeth in expresse tearms, that the church from the Apostles received a tradition to baptize children : whence I thus frame my argument.

All Christians ought to hold the traditions which have been taught them by the Apostles, either by word or epistle, 2 *Thess.* 2. 15.

But the baptizing of children is a tradition received from the Apostles, as *Origen* affirmeth, *loc. sup. cit.* & *Austine*, l. 10. *de Gen. ad lit.* c. 23. & *de bap. cont. Donatist.* l. 4.

Ergo, the baptizing of children ought to be retained in the Christian church.

Thus M. *Cornwell* hath spun a fair thread, of which a strong cord may be made to strangle his own assertion.

Yea, but M. *Cornwell* chargeth all ministers deeply to answer this his negative demonstration, saying, " O that the learned English ministerie would informe me, lest my bloud like *Abels* crie aloud from heaven for vengeance, for not satisfying a troubled conscience : how shall I admit or consent to the admittance of the infant of a beleever to be made a visible member of a particular congregation of Christs body, and baptized, before it be able to make confession of its faith and repentance, lest I consent to separate what God hath joyned together ?

" That which God hath joyned together, no man ought to separate.

" But faith and baptisme God hath joyned together ,
,, *Mat.*

" Mar. 16. 16. Acts 8. 37, 38. & 16. 33, 34. Gal. 3. 27.

" Ephes. 4. 5.

" Ergo, faith and baptisme no man ought to separate.

A N S W E R.

This argument is so far from a demonstration, that it is not so much as a topicall syllogism, but meerly sophistical; therein any who hath ever saluted the University, and hath bin initiated in Logick, may observe a double fallacy.

The first is *fallacia homonymia* in the premises.

The second is *ignoratio elenchi* in the conclusion.

First, the *homonymia* or ambiguity is in the term (*joyned together*) for the meaning may be either that faith and baptism are *joyned together in precepto*, in Christs precept, and that no man denieth: all that are commanded to be baptized, are required to believe, and all that believe, to be baptized, or *joyned together in subiecto*, that is to say, all who are baptized have true faith, and that none have true faith but such as are baptized; in this sense it is apparently false, and none of the texts alledged prove it, for the thiefe on the crosse had faith, yet not the baptism we speak of; as also the Emperour whom S. Ambrose so highly extollet in his funerall, and many thousands besides; again, Julian the Apostata, and all other, who after they came to years renounced their baptism and Christian profession, had baptism, yet no true faith; which, as M. Cornwell himself will confesse, cannot be lost totally or finally.

Secondly, in the former syllogisme there is *ignoratio elenchi*; he concludes not the point in question, they who most stand for the baptizing of children will not have faith and baptism severed: for they baptize children into their fathers faith, and take sureties that when they come to yeares of discretion they shall make good the profession of the Christian faith which was made by others at the font in their name, and for them: nay, so farre are they from excluding faith from infants that are baptized, that they beleeve that all the children of the faithfull, who are comprised in the covenant with their fathers and are ordained to eternall life, at the very time of their baptism receive some hidden grace of the Spirit, and the seeds of faith and holinesse, which afterwards beare

fruit in some sooner, in some later. Neither is this any paradox or new opinion : for S. Jerome *advers. Lucifer.* and *Austin ep. 57. ad Da. d.* and *Zanchinus de tribus Elohim. affirm.* " that the holy Spirit moveth upon the waters of baptisme, and that as the Spirit in *Genesis 1. 2.* rested upon the waters, *incubabat aquis,* that he might cherish and prepare them for the producing of living creatures ; so the holy Ghost resteth upon the waters of baptisme, and sits as it were abroad upon them, and blesteth them, and thereby doth cherish the regenerate and animate the elect.

Ser. 4.

Ser. 5.

S. Leo speaketh most elegantly and fully to this point in his sermons of the birth of Christ, *omni renascens aqua baptismatis mister est uteri virginalis, eadem sancta Spiritu replens fontem qui replevit & virginem; & peccatum quod ibi evanescit sacra conceptio, hic mystica tollit ablutio.* And *sen. 2. saltem est homo nostri generis ut nos divina natura possimus esse consortes: originem quam sumpsit in utero virginis, posuit in fonte baptismatis: dedit aque quod dedit matri: obumbratio Spiritus qua facit ut Maria pareret salvatorem, facit ut regeneret unda credentem:* " so every regenerate Christian the water of baptisme is in stead of the Virgins wombe, the same Spirit replenishing the font which filled the Virgin ; and the sinne which there his holy conception prevented or evacuated, here the mysticall ablution takes away. And again, Christ was made a man of our nature, that we might be made partakers of his divine nature ; the birth or originall which he took in the Virgins womb he hath put in the font of baptisme ; he hath given that to the water which he gave to his mother ; by the like over-shadowing of the Spirit the water regenerates a beleever, whereby Mary brought forth a Saviour.

As for the rest of his arguments, they are like rotten wyen, they will not endure the streining, and they are already broken in pieces by another. See the declaration against the *Anabaptists* printed at London for R. W. 1644.

A confutation of A. R. his TRACTATE,
entituled, *The Vanitie of childrens
baptisme.*

THe presse now adays is like *Africa*, *semper aliquid apportat Eras. Adag.*
novi monstri, it brings forth every day some new monster;
among which one of the most ugly and misshapen is a Trea-
tise printed by A. R. of *The Vanitie of childish baptisme*: *quis furor
ô cives! quæ tanta licentia præli!* O the impietie of the men of these
times, the more to be condemned by all after-ages, by how much
they condemn the pietie and devotion of the former! An ordi-
nance of God, and most holy sacrament instituted by Christ, and
from the dayes of the Apostles even to this present age admini-
stred by the whole church to the children of beleeyers is tearmed
by the vain author of this Treatise, upon weak and *childish* reasons,
vain and *childish*. Is everie action childish whereof children are the
subject? Then was circumcision childish, and the protection of
Angells is childish, and the imposition of hands, and benediction
of our blessed Saviour (I tremble to speak it in the language of
this black-mouthed Treatiser) will be concluded to be vain and
childish. For the sacrament of circumcision by Gods commande-
ment was administred to children, the Angells of heaven are chil-
drens guardians, and our Redeemer himself took *children in his*
arms, layd his hands upon them and blessed them. And if he com-
manded children to be brought unto him, shall not we bring them to
the church? If he embraced them, shall not we receive them into
his familie? If he *layd his hands on them*, shall not we wash them
in his sacred font? If he *blessed them*, shall not we pray for them?
and after a religious manner consecrate them unto him, and make
them free of the citie of God according to *Abrahams* copie, *I w^{ill}
be thy God, and the God of thy seed?* Herod the *Ascalonite*, and *Rich-
ard the third*, King of England, were branded with anote of irfamy
and barbarous crueltie to all ages; the one for killing the young
princes of the blood and heires of the crown of England, the other
for massacring the infants in *Berblabem* and the confines ther of;

Mat. 18. 30.
Mar. 7. 20. 6.

Gen. 17. 7.

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yet those bloodie tyrants deprived those sweet babes only of their temporall life: of how much deeper dye is their sin, who by their soul-murthering doctrine and practise endeavour to deprive the heires apparent, not of an earthly but of a celestially crown, and all the children of the faithfull throughout the whole Christian world of the ordinarie means of eternall life? Whatsoever fair varnish hath been of late put upon this heresie, it seemed so horrid and abominable in the eyes of our predecessors and other reformed churches, they inflicted the severest punishments upon the obstinate maintainers thereof that they could devise.

At Zurich, after many disputations between * Zuinglius and the Anabaptists, the Senate made an act, that if any presumed to rebaptise those that were baptized before they should be drowned. In the year of our Lord, 1539, * five Dutch Anabaptists were burnt in Smithfield, and two beyond Southmark in the way to Newington.

At Vienna, many * Anabaptists were so tyed together in chains, that one drew the other after him into the river, wherein they were all suffocated. *vid. supra.*

Here you may see the hand of God in punishing these sectaries some way answerable to their sin according to the observation of the wise man, * *quo quis peccat eo punietur*, they who drew others into the whirl-pool of error, by constraint draw one another into the river to be drowned; and they who prophaned baptisme by a second dipping, rue it a third immersion. But the punishment of these *Catabaptists* we leave to them that have the legislative power in their hands, who though by present connivence they may seem to give them line: yet no doubt it is, that they may more entangle themselves and more easily be caught. For my part, I seek not the confusion of their persons, but the confutation of their errors, two whereof *A. R.* undertaketh strenuously to defend.

* *Gast. p. 310. Domini in Ropolske decreverunt Anabaptistas cauterio notare, stigmatique dominorum in quorum terra peccassent bene expressa gerere.*

The first is the necessitie of dipping in baptisme: dipping (saith he) in his title-page is baptizing; and baptizing dipping: and p. 8. the institution of Christ requireth that the whole man be dipped all over in water. This he endeavoureth to prove out of *Mark* 1. 8. and *John* 1. 26.

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Joh. 1. 26. and Plutarch l. de superstitione, βαπτισαν οὐαυτον εις; δαναωσιν, and Act. 11. 16. c. 8. 38. 39. Philip and the Eunuch went down both into the water, and Mat. 3. 16. Christ went with John into the water, p. 11. and Col. 2. 12. buried with him in baptisme, and Rom. 6. 4. 5. were buried with him by baptisme into his death. Now let any man (saith he) that is not quite fallen out of his reason judge whether washing or sprinkling the face with water, or dipping the whole man into water, doth answer all these texts of scripture.

I answer, this is a weak and childish fallacie. For, *ex particulari non est syllogizari*, no man in his right wits will conclude a generall from a particular, as he doth here. Some men that were baptized went into the river, therefore all that be baptized must do so! The word baptizo sometimes signifieth to dip, therefore it alwayes signifieth so! Although in the places alledged the preposition *εν* signifieth not *in*, but *with*; as the words immediatly following, *εν νεκυματι αγιω* make it plain, and therefore both the Geneva and the last translation render the words, not, *I have baptized you in water, but he will baptize you in the holy Ghost*; but, *I have baptized you with water, and he will baptize you with the holy Ghost*. And in the 19. of the Rev. 21. ver. it is in the originall *απεκλινουσιν εν τη βρυση*, that is word for word, they were slain in the sword, yet must it be translated they were *slain with the sword*, not in the sword. Notwithstanding I grant, that Christ and the Eunuch were baptized in the river, and that such baptisme of men, especially in the hotter climates, hath been, is, and may lawfully be used: yet there is no proof at all of dipping or plunging, but only washing in the river. But the question is; whether no other baptizing is lawfull; or whether dipping in rivers be so necessarie to baptisme, that none are accounted baptized but those who are dipt after such a manner; this we say is false, neither do any of the texts alledged prove it. It is true, dipping is a kind of baptizing, but all baptizing is not dipping. The Apostles were *baptized with fire*, yet were they not dipt into it: tables and beds are said in the originall to be *baptized*; that is, washed, yet not dipt. The *Israelites* in the wilderness were *baptized with the cloud*, yet not dipt into it: the children of Zebedee were to be *baptized with the baptisme of blood* wherewith our Saviour was baptized, yet neither he nor they were dipt into blood. Lastly, all the fathers speak of the baptisme of tears wherewith all penitents are washed, yet there is no dipping in such a baptisme.

βαπτισω

Mar. 3. 11
Act. 1. 5.
Act. 2. 3.
Mar. 7. 1.
1 Cor. 10. 1.
Mar. 6. 38.

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As for the representation of the death and resurrection, that is not properly the inward grace signified by baptisme, but the washing the soul in the laver of regeneration, and cleansing us from our sins. However, in the manner of baptisme, as it is administred in the church of *England*, there is a resemblance of death and the resurrection. For, though the child be not alwayes dipped into the water (as the rubrick prescribeth, save only in case of necessitie) which would be dangerous in cold weather, especially if the child be weak and sickly: yet the Minister dippeth his hand into the water, and plucketh it out when he baptizeth the infant.

The second error of the *Anabaptists*, which *A. R.* strenuously propugneth, is their decrying down *pædo-baptisme*, and with-holding Christs lambs from being bathed in the sacred Font. This foul error, or rather heresie (for it is condemned for such both by the primitive and the reformed churches) he endeavoureth to blanch in part, if not to quite clear from all aspersions, and justifie by four arguments which I will propound in his own words, that he may not say, *I shoot his arrows without their heads*: the first I find p. 27.

PART I.

„ The administration of baptisme which hath no expresse command in Scripture, and which overthrowes or prevents that administration of baptisme which is expressely commanded in Scripture, is a meer device of mans brain, and no baptisme of Christ.

„ But the administration of baptisme upon infants hath no expresse command in Scripture, and it overthrowes or prevents the administration of baptisme upon disciples (or beleevers) which is expressely commanded in Scripture, *Mat. 28. 19. Mar. 16. 16. Joh. 4. 1. 2. Act. 2. 38. and 8. 37.*

„ Therefore the administration of baptisme upon infants is a meer device of mans brain, and no baptisme of Christ.

This argument stands as it were upon two legs, and both of them are lame; the one is, that nothing may be done in the worship of God without expresse command in Scripture. This is an ignorant and erroneous assertion. For first, there is no expresse precept in Scripture for beleeving and acknowledging in *terminis* three Persons in the unitie of the deitie; and yet *Athanasius* saith in his *Creed*, that whosoever beleeveth not, and *worshippeth not the Trinitie in unitie, and unitie in Trinitie, shall perishe everlastingly*. Secondly,

ly, there is no expresse command in Scripture to confesse the holy Ghost, to proceed from the Father and the Son, *tanquam distinctis personis*: yet it is not only an article of religion in the church of England, but also set down in the confession of the *Anabaptists* lately printed. Thirdly, there is no expresse precept for the abrogating of the Jewish sabbath, and religious observing the Christian: yet no *Anabaptists* hold themselves bound to keep holy the Saturday or Jewish sabbath; neither have they yet (to my knowledge) opposed the observation of the Lords day. Fourthly, there is no expresse precept in Scripture for womens receiving the sacrament of the Lords Supper. For though the words *and* *eat* used by the Apostle, (*Let a man examine himself, and so let him eat of this bread and drink of this cup.*) is a common name to both sexes: yet the Apostle useth the masculine article *and* not *and*, and *eat* not *eat*, and so there is no expresse command but for men; yet no sectaries upon record, no not the *Anabaptists* themselves exclude women from the holy Communion. Fifthly, there is no expresse precept for re-baptizing those who in their infancie were baptized by a lawfull minister, according to the form prescribed by our Saviour, *in the name of the Father, and of the Son, and of the holy Ghost*; nay rather, there is an expresse prohibition in the words of the Apostle, *one faith, one baptism*; and in that clause of the *Nicen Creed*, *I beleeve one baptism for the remission of sins*: yet re-baptizing is a prime article of the faith of this sect, from whence they take their very name of *Anabaptists*, that is, re-baptizers. If *A. R.* here will stretch expresse precept to any thing that is commanded in Scripture, either immediately or mediately, either in particular or in generall, either in plain or direct terms, or in the true sense of the text: so, I grant, all the four former orthodox tenets may be proved by Scripture. And so also I have before proved the lawfulness of baptizing children, though there be no expresse Scripture for it *interminis*.

1 Cor. 11:27.

Eph. 4:5

The other leg also upon which his argument standeth is as lame as the former. For the baptisme of infants no way overthrows or prevents the baptizing off any disciples or belevers instructed in the mysteries of salvation, of whom the texts alledged are meant; but the re-baptizing of such who were before baptized in their infancie (which re-baptizing is nowhere commanded in Scripture) and as if all nations were converted to the Christian faith, there needed

needed no more conversion, so, if all were admitted to the church by baptisme in their infancie, they should need no other admission by re-baptizing them; but there will be alwayes some to be converted till the iustnesse of the *Jews* and *Gentiles* also is come in, and till then there will be use of that precept of our Saviour *Mat. 28. Go teach all nations, baptizing them*; the second Argument of his against *pædo-baptisme*.

PART 2.

„ The second I find *p. 20.* If they ground the baptizing children
 „ from the institution of circumcision, then they ought to observe
 „ it in everie thing, and baptize males only, and that precisely
 „ on the eighth day.

ANSWER.

This argument is fallacious and childish, called in the schools *fallacia accidentis*, as when a Sophister argueth on this wise, *If thou didst eat that which thou boughtest in the market thou didst eat raw flesh; but thou confessest thou didst eat what thou bought'st, therefore by thine own confession thou didst eat raw flesh.* The argument is captious and fallacious, wherein the Sophister subtilly argueth from the subject to the accident, from the substance to the circumstance: it is true, he ate what he bought in substance or kind, were it flesh or fish, but not in what qualitie or condition he bought it; for he bought it raw, he ate it rost or boyld: in like manner *M. Bradbourn* fallaciously argued before the High Commission for the observation of the Saturday or Jewish sabbath. What the *Jews* were commanded in the fourth commandment, that we Christians are bound to perform. But the *Jews* were commanded to keep holy the seventh day from the Creation; therefore we Christians are bound to keep that day. In this syllogisme, as the former, there is *fallacia accidentis*. For the Sophister (as I noted before) argueth from the substance to the circumstance, from the same day *specie*, to the same day *numero* in the week. It is true, we Christians are bound by vertue of that command to appoynt a certain day for the publike service of God, and no lesse then one in seven, or a seventh day every week: yet are we not bound precisely to keep that seventh day, *viz.* from the Creation; which they did. The *Quartodecimani* used a like Sophisme; if our Easter succeed the Jewish passe-over, then we ought to keep the fourteenth day precisely as the *Jews* do. But our Christian Easter doth succeed the Jewish passe-over, therefore Christians

Christians ought to keep their feast of Easter precisely on the fourth day of the month, whether it fell on the first day of the week or not. In like manner *A. R.* argueth, *If baptisme succeed circumcision, then all children ought to be baptized on the eighth day:* this will not follow, no more then that children ought to be baptized in the same part where they were circumcised. The answer is very easie, the one sacrament is to succeed the other in substance, but not in each circumstance; their circumcision was expressly confined to the males and to the eighth day, so is not baptisme. Only it will follow, that because circumcision was administered to the infant as soon as it was capable thereof, or could receive the sacrament without danger; therefore children ought to be baptized as soon as conveniently they may. And this is agreeable to the resolution of *S. Cyr.* 1400. years ago in his *Epistle to Fidus*, and of a Councell held at *Africk* in his dayes.

„ The third argument I find p. 25. None may be warrantably
 „ baptized untill they do manifest and declare their faith by pro-
 „ fession thereof; this is apparant by the doctrine and practise.
 „ First of *John, Mat. 3. 6. 89. Mar. 1. 4.* Secondly, of Christ and
 „ his Apostles, *Joh. 3. 22.* compared with the 4. 1. 2. *Act. 2. 20. 41.*
 „ and 8. 36. 37. and thirdly by the tenor of the commission, *Mat.*
 „ 28. 29. *Mar. 16. 15. 16.*

ANSWER.

Though the sinews of this Argument have been cut before, and the texts alledged answered, yet for the further satisfaction of the reader I further adde.

First, that none are required to manifest and declare their faith before baptisme but such who have been taught, and have use both of reason and speech. For the rule of the schools, *nemo tenetur ad impossibile*, holdeth in all sacramentall acts as well as others: neither can they hence infer, that children therefore ought not to be baptized, because they can make no declaration of their faith; no more then it will follow, that children ought not to eat because they cannot labour for their living. For though the Apostles rule be generall, *Let him not eat that will not labour*: yet all agree it must be understood of such as are able to labour; so likewise all the texts of Scripture which require confession of faith must be understood of such

2 Theff. 3. 10.

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such who have the use of reason, and of the tongue wherewith they may confesse.

Secondly, children make profession of their faith and repentance both at their baptism by their sureties, and if they live to years of discretion in their own persons.

PART 2.

„ The last argument I find p. 30. The administration of baptism which over-throws the verie nature of the covenant of grace, and whole Gospell of Christ, is Anti-christian and abominable. But the administration of baptism upon infants doth so, because it stands upon the ground and interest which they have in the covenant (by naturall generation only, or by the meer profession of faith in the parents or sureties) without faith in their own persons, whereby faith is made void and the promise (which is the Gospell and object of faith) is also made of none effect, and so the preaching thereof becomes uselesse and vain also, *Rom. 4. 14.*

„ Therefore the administration of baptism upon infants is „ Anti-christian and abominable.

ANSWER.

Here is thunder without lightning, thundering in the conclusion; the baptism of infants is anti-christian & abominable: but no lightning in the premises, no proof at all that the christening children overthroweth the nature of the covenant of grace & the whole Gospell of Christ. For that which is built upon the covenant of grace, to wit, *I will be thy God, and the God of thy seed*, and is nothing else but the setting to the seal of the covenant of grace upon pre-supposition of faith present or future in the person of him that is baptized, can be no over-throwing of that covenant, but a confirmation and establishing it rather. If we taught that children were heirs of the covenant by the law, then, as the Apostle teacheth us, *we should make faith void, and the promise of none effect.* But now, sith we teach, that *Abraham*, the father of the faithfull, and all his seed are heirs of the kingdom of heaven, not through the law, but through the righteousness of faith: we confirm the covenant of faith, and in the christening of children accomplish the promise, *Act. 2. 39. The promise is to you and your children, and to those that*

are afar off, and so as many as the Lord shall call by the ministerie of the Gospell into his church. Yea, (but saith he) the administration of baptisme upon infants stands upon the ground and interest which they have in the covenant by naturall generation only, or by the meer profession of faith in their parents, and sureties without faith in their persons. This is a false charge, we teach no such thing, but that children have interest in the covenant by vertue of Gods promise above mentioned, and not without faith in their own persons as [without] may signifie the exclusion of faith, though without actuall profession of faith in their own persons, which at the present they cannot do, but as soon as they come to the use of reason and years of discretion they actually do it, and thereby make the promise made for them by their sureties effectuall.

Thus have I crushed this adder, yet because after the manner of serpents, *capite eliso cauda minatur*, though his head be bruised he wags still his tail, and in the end of his Tractate thrusts out his stinging to wound their reputation who had any dealing with him and other Sectaries in this argument: I hold it fit to spend a twig or two more upon him, till he be quite dead.

First, when the advocates for *pedobaptisme* argue thus out of the tenth of *Marke* 13, 14. "None of those whom Christ bids to come unto him; as to whom belongeth the kingdome of God, may or ought to be debarred from the entrance into it by baptisme. But children of beleiving parents, who tender them to Christ, are bid to come unto him, and to them belongeth the kingdome of God: *Ergo* the children of beleiving parents ought not to be debarred from the entrance of the kingdome of God by baptisme.

This schismaticall *Anabaptist* endeavoureth to dull the edge of the argument by this answer.

ANABAPTIST ANSWER.

"That though Christ took these children into his arms, yet he christened them not; neither doth he say, that to them, but to such belongeth the kingdome of God, that is, innocent, meek, and humble men, in these vertues resembling children.

But the edge of the argument may be sharpened by this reply.

R E P L Y.

Joh. 4. 27

First, Christ christened none, neither men nor children, as Saint John teacheth us, but his disciples only. If therefore an argument drawn from his example negatively were of any force, it would conclude as well against baptizing men in riper yeares as children; for certain it is, Christ baptized neither the one nor the other.

Secondly, these children were not brought to Christ that he should baptize them, but that he should touch them, and that he did; for he layd his hands upon them, and blessed them, and his blessing them was as effectuell to their salvation as if he had christened them: for Christs grace dependeth not upon the vertue of the sacrament, but contrarily, the vertue of the sacrament upon his grace.

Thirdly, when Christ said, *to such belongeth the kingdome of God*, he necessarily included children, whom he propounds as patterns to men; and his meaning is, *to children, and to such as are so qualified as children, belongeth the kingdome of God*. If he meant otherwise, his reason had been of no force, *suffer children to come unto me, and forbid them not*, because to men in riper yeares (that are humble and innocent like infants) *belongeth the kingdome of God*. What is the innocencie or humilitie of men in riper yeares that can make profession of their faith to children? Or what are they advantaged thereby, that for this qualification in them infants and sucklings should be brought to Christ? The coherent sense therefore must needs be this, *Bring little children to me, for to them, and such as are like them, belongeth the kingdome of God*.

Mat. 18. 10.

Fourthly, they who have their agents in heaven, certainly belong to that kingdome; but the children of the elect have their agents in heaven: for Christ saith, *their Angels continually behold the face of my father which is in heaven*. The children of the godly must either belong to the kingdome of God or the kingdome of Satan; and when they die, either goe to life eternall, or into everlasting torments: there is no third place after this life; either to heaven they must, or hell: if to heaven as belonging to the kingdome of God, why is the gate of entrance into it lockt up against them here? if to hell, then all the children of the faithfull that die before they

they can make actuall profession of their faith, even those sweet babes which suffered in Christs quarrell, and were butchered by *Herod*, whose feast the Church hath celebrated for 1300 yeares at least, are to be deemed in the state of damnation, which is a most uncharitable and damnable opinion. See more of this argument, and the vindication thereof.

*Supra aris. 2.
av. 7.*

Secondly, whereas they who stand for the baptizing of children, plead for them after this manner: "*Omnes fœderati signandi*, All that are comprised within the Covenant have a right to the seal thereof: But the children of beleivers are comprised within the Covenant, both as it was first drawn, *Gen. 17. 7.* and after exemplified; *Esay 59. 21.* and *Acts 2. 39.* Therefore the children of the faithfull have a right to the seal, to wit, baptism.

This refractorie *Separatist* endeavours to wring this weapon out of our hands by a double answer.

ANSWER.

"First, that by seed in those promises is meant the posteritie of the faithfull, not sucklings or infants.

"Secondly, that the promise spoken of in the *Acts* is not of admission into the church, or remission of sins by baptism, but of extraordinary gifts there mentioned; namely, the gift of healing, and of tongues, and revelations both by visions and dreams.

But they may take false hold of this weapon by this replie.

REPLY.

First, that the word used in the *Acts*, *τεκνα*, signifieth off-spring or those that are begotten of us, and is as applicable to children as to men in years.

Secondly, in the word *seed* used in *Genesis* and *Esay* children are necessarily implied; not only because all the posteritie of the faithfull that live in riper years were children, but because millions of them dye in their infancie before they come to mans estate; and dare any exclude them all out of the covenant?

Thirdly, by seed in *Genesis* it may be demonstrated that infants & sucklings were necessarily understood as well as men in riper years;

for infants by Gods command received the seal of the covenant, to wit, circumcision; and the children of the faithfull under the Gospell are as capable of baptisme, as the children of the *Jews* were under the law of circumcision: neither did Christ by his comming contract the bounds of the church, but very much enlarged them.

Fourthly, though in the second of the *Acts* there is mention made of the extraordinarie gifts of the spirit, *v. 4. 17.* Yet the promise we insist upon *v. 39.* is not meant of those extraordinarie gifts; for, not all of the seed of *Abraham*, much lesse all that were called of the *Gentiles*, received these extraordinarie gifts, but verie few in comparison, and that in the plantation of the Gospell, and for a few years or at most ages after, whereas the promise which the Prophet here speaketh of was to be accomplished in all. *To you* (saith *S. Peter*) *is the promise made, and to your children, and to all that are afar off, even as many as the Lord our God shall call:* but all that God called to the knowledge of the Gospell could not speak with strange tongues, nor miraculously cure diseases, neither had they the gift of prophesie; what then? Was the promise there spoken of made to the *Jews* and their children, and all the *Gentiles* whom God had vouchsafed to call? namely, the promise of salvation. *v. 21. Whosoever shall call upon the name of the Lord, shall be saved; and the gift of repentance, and remission of sins by baptisme mentioned. v. 38. Repent, and be baptized every one of you in the name of the Lord Jesus, for remission of sins.*

Thirdly, whereas they who are wel-affected to childrens baptisme draw an evidence thereof even from the cloud, mentioned *1 Cor. 10. 2.* after this manner:

“ This truth answereth the type, but children were baptized in the type when they were baptized in the cloud and in the sea, as *Israel* passed out of *Egypt* into the wilderness.

“ *Ergo*, children ought now to be baptized in the truth.

This sworn enemy of childrens Christendom goeth about to blot and deface this evidence by scribbling upon it, “ that the baptizing in the sea, and the cloud the Apostle speaketh of, was an allegoric and an allusion, not any type or figure from whence any substantiall argument might be drawn for childrens baptism.

But

But if we scrape away his scribbling, we may read a clear evidence for the lawfulness of childrens baptisme.

REPLY.

For first, it is confessed on all hands, and may be collected from the sacred storie, that the *Israelites* took all their children with them out of *Egypt*, and that they together with their parents passed through the red sea, (which was an embleme of Christs blood, in which the spirituall *Pharao* and all our ghostly enemies are destroyed) and that they were washed and sprinkled as well as their parents with the water of the sea, and that which dropt from the cloud: and *S. Paul* addeth, *v. 6.* that all those things were types, *τῶτα τύποι ἡμῶν ἐγενήσαντο*, and that as the Apostle saith, *They and we ate the same spirituall bread, v. 4. and drank of the same spirituall rock, and the rock was Christ*: so he might have said, that they were all baptized in the water of the cloud, and in the sea, and that water spiritually was Christs blood; for so the ancient Fathers teach us to speak. * *S. Hilarie* in *Psal. 67.* *They were all under the cloud, and were drenched with Christ, the rock giving them water.* * And *Leo*, likewise the sacraments were altered according to the diversitie of the times, but the faith whereby we live in all ages, was ever one.. * And *S. Augustine* yet more fully, these things were sacraments in outward tokens diverse, but in the things tokened all tract 26. *Sacra-*
one with ours. And the sacraments of the old law were promises of such things as should afterward be accomplished: our sacraments of the new law are tokens that the same promises already are accomplished.
Omnes sub nube fuerunt & Christo, aquam petra præbente potati sunt.
** Leo de nat. dom. serm. 3. Mystera pro temporum ratione variata sunt, cum fides qua vivimus nulla fuerit etate diversa.*
** Aug. in Johā. tract 26. Sacramenta illa fuerunt in signis diversa, in rebus quæ signabantur paria.*

Aug. con. Faust. l. 19. c. 14. Illa fuerunt promissiones rerum complendarum, hæc sunt indicia completarum.

Fourthly, among many other arguments brought for the justification of the practice of the Christian church in the baptizing infants, that passage of the Apostle *1 Cor. 7. 14.* is much insisted upon, (*For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were you children unclean, but now are they holy*) & that for verie good reason. For the Apostles argument concludes, that some holiness redounds to the children by the unbelieving wives cohabitation with her husband, being

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being a beleever; or of the unbelieving husband with a wife that is a Christian. Now the question is, whether inward holinesse or outward, that which some call *federall holinesse*, the Apottle cannot mean inward holinesse; for the beleefe of the father or mother cannot infuse or produce such holinesse in the infant: and if the Apottle speak of this outward or federall holinesse, and his meaning is, that the unbelieving wife is so farre sanctified to her husband, as to bring forth a holy seed to him, that is, children belonging to the common-wealth of *Israel*, and having a title to the covenant of grace; then undoubtedly the children of beleivers ought to receive the seal of that covenant, to wit, baptisme.

To avoid this inference, and defeat the whole argument, this *Anabaptist*, with his fellow *Barbar* coyneth a new holinesse never heard of in scripture, and withall corrupteth the Apostles text with this absurd glosse.

ANSWER.

“ Because the unbelieving wife is sanctified to her beleiving husband, therefore her children are holy, that is, lawfully begotten, not spurious, not bastards.

REPLY.

A bastard exposition, repugnant both to the text and the scope of the Apottle, as I have declared before in-part *Article 2. Argument 8.* whereunto may be added these important considerations.

First, holinesse in Scripture is no where taken for legitimation; they may be holy whole birth was yet not legitimate, and their birth legitimate who are far from holinesse.

Bastardie, though it be a fruit of uncleannesse in the parents, and a blemish to their children in their reputation, yet it maketh not them unclean, nor federally unholy: that is, such as belong not to the covenant of God, for *Pharez*, *Zarah*, *Jephthah*, and other base-born among the *Jews* were circumcised, and reckoned among the people of God.

Secondly, if the Apottle meant no more by holinesse but legitimation, he had no way resolved the *Corinthians* scruple, which was, whether according to the law of God, and the example of the *Israelites* in the dayes of *Ezra*, they were not to put away their unbelieving

unbeleeving wives and children: the Apostle answereth no, because their children begotten & born by them should be no bastards, as they expound the word holy. This answer could give them no satisfaction at all, for the children that were born or begotten by the *Jews*, who had married strange wives in the days of *Ezra*, were not bastards, being born in wedlock, yet they were commanded to put them away and their mothers.

Such marriages were then forbidden, yet were they marriages and not nullities.

Thirdly, that cannot be the meaning of the Apostle which implies untruth, for the Apostle wrote inspired by the Spirit of truth; but it is not true, that all those children are unclean, that is, as they interpret, bastards, that come of unbeleeving parents: for though either or both the parents were infidels, yet, if the children were begotten & born in lawfull wedlock, they were no bastards; & no man doubteth but there may be lawfull wedlock between infidels. For marriage is *de jure nature*, and adulterie among the heathen was a crime; but if the heathen marriages were no marriages, then there could be no adulterie among them, for adulterie is the defiling of the marriage bed.

Lastly, the main scope of the Apostle in this place was to persuade the beleevers among the *Corinthians* to cohabit with their wives that were willing to live with them, though they were yet unbleevers: not only because they might conceive good hope of their conversion by their loving and Christian conversation with them, but because thereby their children should acquire some holiness. But if the children of beleeving parents should not be admitted to the communion of Saints, and congregation of the faithfull by baptisme, their children should gain nothing by their fathers or mothers faith, but rather lose. For if they remained still in their Judaisme, not beleeving in Christ: yet their children were to receive the outward seal of the covenant, to wit, circumcision, whereby they were reckoned among Gods people, and had such outward federall holiness as that sacrament might give them. Sith therefore this glosse of the *Anabaptists* no way agreeth with the scope and intention of the Apostle, nor with the truth it selfe: it remaineth that we admit of that interpretation which the best of the ancient and latter Expositors give of the text; to wit, (the unbeleeving husband is so far sanctified by the faith of the wife, and the unbeleeving wife by the faith of her husband) that their children thereby are entitled to the covenant of grace;

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and therefore the Ministers of God have a good ground and warrant to administer baptism unto them, which is the seal of their entrance into that covenant.

ARTIC. 3.

Concerning set forms of prayer.

ANABAPTIST.

NO set or stinted forms of prayer ought to be used in publike or private; but all that pray ought to pray by the spirit in a conceived form, variable according to severall occasions.

THE REFUTATION.

Though we condemn not all conceived, or *ex tempore* prayer, especially in private, when we lay open our wants to our Father in secret, and rip up our consciences before him: yet set or stinted forms of prayer in publike are not only warrantable by Gods Word, and verie profitable, but in some case necessarie.

ARGUMENT I.

What God appointed in the old testament, as appertaining to his substantiall worship, it being no part of the abrogated rites of the ceremoniall law, may and ought to be observed by us under the Gospell.

But set forms of blessing, thanksgiving, and prayer, were appointed by God in the old testament, and are no types and figures of Christ, nor parts of the ceremoniall law.

Ergo, they may and ought to be observed by us under the Gospell.

Of the *major* or first proposition there can be no doubt, for that cannot be evill whereof God is the author; and though the rites and ceremonies are different, yet the substance of Gods worship is the same, both under the law and under the Gospell. The assumption or *minor* proposition is confirmed by the expresse letter of these texts, *Numb. 6. 23. 24. 25. 26. Speak unto Aaron and*

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and his sons, saying, on this wise ye shall blesse the children of Israel; saying unto them, the Lord blesse thee, and keep thee, the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace. And Deut. 26. 5. And thou shalt speak, and say before the Lord thy God, a Syrian readie to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mightie, and populous, &c. And Hosea 14. 2. Take with you words, and turn to the Lord, and say unto him, take away all iniquitie, and receive us graciously, so will we render the calves of our lips. And Joel 2. 17. Let the Priests, the ministers of the Lord, weep between the porch & the Altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, where is their God?

ANABAP. ANSWER.

The forms mentioned in holy Scripture were composed by those that were prophets, and immediately inspired by the holy Ghost, such are not the composers of our liturgies; and therefore the argument will not follow from the one to the other.

REPLY.

First, the question is not now, whether we ought to use no form but such as is immediately inspired by the holy Ghost, but whether set or stinted formes, either inspired or not inspired, may or ought to be used in the church: that they may, we prove by Gods own command, which must not be restrained to prayers immediately inspired, and dictated by the holy Ghost; for then none should pray but Prophets: and by that reason as none that are not immediately inspired might use set forms of prayers, so neither conceived or extempore prayers.

Secondly, though none now pray by immediate inspiration, yet we have now the *spirit of supplication*, and we pray by the assistance of the holy Spirit; and if our prayers in matter and form are agreeable to Gods word, they are acceptable unto him: and they cannot be unacceptable unto him *hoc nomine*, for that they are delivered in set formes, because God himself was the first author of them, and hath left them in scripture for our direction and imitation.

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Thirdly, in our *Liturgies* a great part of the formes of prayer and thanksgiving used by us are formes composed by prophets immediately inspired by the holy Ghost, as namely, the *Lords Prayer*, the *Psalmes of David*, the *Magnificat*, the *Benedictus*, *Nunc dimittis*; and the close of all our prayers, *The grace of our Lord Jesus Christ*, &c. Why then doe they not at the least joyn with us in rehearsing these set formes? If these may be rehearsed without quenching or restraining the Spirit, why may not others also framed according to these patterns?

A R G U M E N T II.

“ Whatsoever the prophets and saints of God practised in the substantiall worship of God under the law, may and ought to be a president for us.

But they used set or stinted forms of prayer and thanksgiving:

Ergo, their practice may and ought to be a president for us.

The *major* or first proposition needs no proof, because the substance of Gods worship is the same under the Law and under the Gospel, and what the prophets and holy men of old did or spake, they did or spake as they were moved by the holy Ghost, *2 Pet. 1. 21.* The assumption or *minor* is abundantly proved by manifold allegations out of the old Testament, as namely, *Numb. 10. 35, 36.* *And it came to passe, when the Ark set forwards, that Moses said, rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee; and when it rested, he said, Returne, O Lord, unto the many thousands of Israel: and 1 Chron. 25. 6, 7.* *All these were under the hands of their father for song in the house of the Lord, with Cymbals, Psalterie, and Harps for the service of the house of God, according to the Kings order to Asaph, Jeduthun, and Heman: so the number of them with their brethren that were instructed in the songs of the Lord was 288. And 2 Chron. 29. 30.* *Moreover, Hezekiah the king and the princes commanded the Levites to sing prayes to the Lord with the words of David and of Asa the Seer, and they sang prayes with gladnesse. The words of David are those which are extant in the book of Psalmes under the name of David; the words of Asa are comprehended in those Psalmes which bear this title, A Psalme of Asaph, as namely, Psal. 73, 74, 75, 76, 77, 78, 79, 80,*

From the 1. Psal. to the 72. where we read, the prayes of David the sonne of Jesse are ended, v. 20.

81, 82, 83. and Ezra 9. 5, 6. I fell upon my knees, and spread out my hands unto my Lord, my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God, for our iniquities are increased over our head, and our trespasses are grown up unto the heavens, &c. usque ad finem capitis. And Psal. 92. the title is, *A Psalm or song for the Sabbath day*: and Psal. 102. the title is, *A prayer for the afflicted when he is overwhelmed and poureth out his complaint before the Lord*. From Psalm 119. to 134. all the Psalms are intitled *Songs of degrees*: they are fifteen in number, answerable to the fifteen steps between the peoples court and the priests; and they were so called, as the Jewish Rabbines observe, because these fifteen Psalms were sung in order as the priests went up those fifteen steps. Hereunto we may adde a passage out of the Samaritan Chronicle; *Postea mortuus est Adrianus, cujus Deus non misereatur &c.* The high Priest living in that time in the year of the world 4713. by their account took away that most excellent book that was in their hands, even since the calm and peaceable times of the Israelites, which contained those songs and prayers which were ever used with their sacrifices, for before every of their severall sacrifices they had their severall songs still used in those times of peace; all which accurately written were transmitted to the subsequent generations from the time of the Legat MOSES untill this day by the ministerie of the high Priest. Long after Moses, in the dayes of Ezra, set forms of prayer were prescribed and used in the Synagogue of the Jews, whereof Maimonides yeelds this reason; *Ut preces indigentorum non minus perfecta forent quam preces viri ut-cunque lingua disertæ. Vid. Selden Comment. in Eutychium Patriarcham.*

See Thorndike of the service of God in religious assemblies, chap. 7. p. 226.

ANABAP. ANSWER.

It cannot be denied, that in the time of the old Testament set and stined forms were used, but the case is different with us; for under the Gospel we have more light of knowledge and many speciall gifts of the Spirit which they had not: they were in their non-age, and as children used these forms like fetters, which they that can read perfectly cast away; or as those that learn to swim make use of bladders, which they put from under them after they can swim of themselves securely.

REPLY.

First, though it must be confessed on all hands, that we have under the Gospel more clearer light of knowledge then the Jews

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under the Law : for as *S. Ambrose* saith excellently, *Umbra in lege, imago in evangelio, veritas in caelo* ; and though we excell them in other gifts of the Spirit, yet they wanted not the *Spirit of supplication* mentioned *Zach. 12. 10.* *I will poure upon the house of David and the inhabitants of Jerusalem the Spirit of grace and supplication:* it was not therefore for want of the Spirit, that they used set forms.

Secondly, let it be noted, that *Moses* and *David*, and other prophets both prescribed and used set forms, who no doubt could and did pray by the Spirit in a more excellent manner then any now adayes can, yet they commended and used set forms.

Thirdly, if this had been an error in the *Jewish Liturgie*, or publique Service, that they used stinted forms, undoubtedly Christ or his Apostles would have somewhere reprov'd this, as they doe other errors that crept into that Church : but they are so farre from reprov'ing this practice, that they rather confirm and establish it, as you shall see in the next argument.

ARGUMENT III.

Whatsoever Christ commanded, and the Apostles practised, ought to be retained among Christians.

But we have Christs command and the Apostles practice for set and stinted forms of prayer.

Ergo, they ought to be retained in the Christian church.

Of the *major* or first proposition it is impietie to doubt ; for there was a Voyle heard from heaven, saying, *heare him* : he cannot mis-lead us, for he is *the Way* ; nor deceive us, for he is *the Truth* : and if *Pythagoras* scholars bare such a reverent respect to their master, that his *αὐτὸς ἔφη, ipse dixit* sealed up their lips, and stop't their mouths from contradicting what his bare word had ratified ; how much more reverence owe we to the words of our Lord and Master, who hath not only the words of eternall life, but is himself the word of God, or rather God the word ? The assumption is, proved out of *Math. 6. 9.* *After this manner therefore pray ye. Luke 11. 2.* *When ye pray, say, &c. Luke 15. 18, 19.* *I will rise and goe to my father, and say, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy sonne. Math. 26. 39.* *O my father, if*
it

it be possible, let this cup passe from me : and v. 44. and he left them and went away again, and prayed the third time, saying the same words. And Io. 17. 11. 21. that they all may be one as thou father art in me, and I in thee. And Rom. 16. 24. 1 Cor. 16. 23. 2 Cor. 13. 14. Gal. 6. 18. Eph. 6. 24. Phil. 4. 23. 1 Thess. 5. 28. 2 Thess. 3. 18. Heb. 13. 25. Revel. 22. 21. The grace of our Lord Jesus Christ be with you all. Apor. 4. 11. Thou art worthy, O Lord, to receive glory and honour : and c. 5. 12. worthy is the Lamb to receive power, &c. c. 15. 3. they sang the song of Moses the servant of God, viz. the song set down Exod. 15. 1. In these passages of the new Testament we have set forms of prayer somewhere commanded, somewhere commended, somewhere used, somewhere reiterated, and all inspired by the holy Ghost ; and therefore certainly the use of them can be no quenching of that holy Spirit, whom we feel to inflame our hearts in the rehearsing these sacred forms.

ANABAP. ANSWER.

The Lords prayer is expounded in Scripture, tanquam norma, non tanquam forma orationis ; as a pattern of all prayer, not as a prayer ; it is scripture, and therefore not to be used as a prayer : in prayer we are to expresse our wants in particular, and the graces which we desire in this prayer are only propounded in generall.

REPLY.

First, Christ delivered the Lords Prayer at two severall times, and upon speciall occasions ; in the former he commands it as a pattern and rule of all prayer, saying, pray after this manner : but in the latter, he enjoineth it to be used as a prayer : in the former he saith, pray thus ; in the latter, pray this, or, when ye pray, say our Father ; and surely not only all the ancient fathers who have commented upon this prayer, as (a) Tertullian, (b) Cyprian, (c) Cyrill of Jerusalem, (d) Ambrose, (e) Gregorie Nyssen, (f) Jerome, (g) Chrysostome, (h) Augustine, (i) Cassian, (k) Petrus Crisologus, (l) Bernard, (m) Innocentius, (n) Theophylact, (o) Euthymius, (p) Bede, &c. but also all the the reformed churches, who conclude their prayers be-

a L. de orat.
b In serm. 6.
c Catec. e.
Myſtagogica.
d L. 5. de ſa-
cram. c. 4.
e In 5. oratio-
nibus de orat.
Dom.
f In comm. ad
c. 6. Math.
Johan.
g In comment.
ejuſdem capi-

tis, & in homil. l. de orat. dom. h In epiſt. 121. ad Probum. c. 11. in Encbir. c. 151. l. 2. de ſerm. dom. mon. c. 8. i Collat. 9. c. 18. & ſequentibus. k Sermon. 67. & ſequent. l Sermon. 6. de quadrageſ. m L. 5. de Myſt. miſſe, c. 17. n Com. in c. 6. Mat. & Lu. 11. o Idem. p Idem.

fore

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fore their Sermon or after with this prayer, conceive that it ought not only to be set before us as a pattern when we pray, but also to be used as a prayer. Neither are the reasons to the contrarie of any weight: for though it be Scripture, that doth not conelde it to be no prayer. For the prayers of *Moses, Hannah, Deborah, Solomon, David, and Paul*, are set down in holy Scriptures, and are part of the inspired oracles of God, yet they cease not to be prayers; and though in the Lords Prayer all the particular wants of Gods children are not expressed, * yet the main wants and principall graces are expressed, to which the other may be with great facilitie added by our selvs, and referred to the proper heads in the Lords Prayer.

* See *William Perke*, upon the Lords Prayer, pag. 34.

Secondly, *hos suo jugulamus gladio*, we may give them a wound with their own *dudgeon dagger*, for if they grant it to be the pattern of all Prayers, it followeth that it is the perfectest of all prayers; and certainly if we may use prayers of our own, which are more imperfect, much more may we use this which is a most absolute and perfect one. If a Scrivener set a most perfect copie, and therein comprise in certain sentences not only all the letters of the Alphabet, but all the combinations and conjunctions of them, none doubteth but that the schollers may both write other sentences according to that pattern, and in the first place write those verie sentences in the copie, & endeavour to come as near as they can to the originall. Such is the Lords Prayer, a perfect copie to write by, comprising in it all things needfull for a Christian to pray for: first therefore we are to write it, and then to write after it, and correct our writing by it; and though we speak with the tongue of men and Angels, yet certainly our prayers cannot be so acceptable to God as when we tender them unto him in his Sons own words. For this end saith that blessed Martyr *S. Cyprian*, Christ vouchsafed to leave us this incomparable forme of prayer, that whilst in prayer to the Father we read or say by heart what his Son taught us, we may the sooner and easier be heard.

De orat. dom. qui fecit vivere, docuit & orare, ut, dum prece & oratione quam filius docuit, apud patrem loquimur, facilius audiamur: agnoscit filii sui verba, cum precem facimus.

ARGUMENT IV.

What the Christian church hath generally practised in all ages and places in the worship of God, ought not to be thought as erroneous or swerving from the rule of Gods word.

But the Christian church generally in all ages, and in all places hath made use of publike, set, and sanctified forms of prayer, as appeareth by the Liturgies yet extant, whereof some bear the names of the Apostles, as *S. James* and *S. Peter*; some of the Greek fathers, as that of *Chrysostome*, and *S. Basil*; some of the Latine fathers, as *Ambrose*, *Gregorie*, and *Isidore*, &c.

Ergo, set forms of prayers are not erroneous, or swerving from the rule of Gods word.

ANABAP. ANSWERS.

First, that this is no better then a popish argument drawn from antiquitie and universalitie.

Secondly, that these Liturgies are Apochryphall: and though in latter times the use of Liturgies came in, yet the purer and more ancient times used no such crutches to support their lame devotion; for *Justine Martyr* in his second apologie affirmeth, that the chief minister sent up prayers to God, *non ad verbum*, which is interpreted, according to his abilitie, or gift of *ex tempore* prayers; and *Tertullian* in his apologie saith, that the Christians needed no monitor in their prayers (as it were) to chalk the way before them in a set form, because they prayed by heart.

C. 30. Sine monitore, quia de peccatore oramus pro impii-
vatoribus.

REPLY.

First, the *Papists* pretend to antiquitie and make their brags of universalitie; but in truth they have neither. An argument drawn from a shadow of truth vanisheth like a shadow, but an argument drawn from a true bodie is substantiall.

Secondly, the strength of the argument lieth not in bare antiquitie, and the universalitie of this practice, (for we know many errors are ancient, and some abuses verie far spreading,) but in the nature and condition of the Catholike Christian church, to whom

As I have shewed elsewhere, *lib. cui titulus*, Rumes Ruine.

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Mat. 28. 20. Christ hath promised his perpetuall presence, and the guidance of his Spirit into all truth; in which regard the Apostle stileth it the pillar and ground of truth. For howsoever particular churches may erre in faith and manners, and the representative Catholike church in the most generall Councells hath sometimes grossely mistaken error for truth, and Idolatrie for true religion; yet the universall church, taken formally for the whole companie of beleivers, hath ever been kept by vertue of Christs promise from falling into any dangerous error; especially for any long time.

Mat. 16. 18.

Thirdly, Because they except against the Liturgies found in the writings of the ancient fathers; in which, though I grant there are some prints of noveltie, yet there are foot-steps also of true antiquitie: I will wave them for the present, and by other good testimonies prove the constant and perpetuall use of Service, or Common-Prayer-Books.

Pres. Liturg.
Latini & Græci pontifices multa deinceps in suis liturgiis quas jam inde ab Apostolis accepimus pro venata vel immutaverunt vel addiderunt.

To begin with the first age, from the ascension of our Lord to a hundred years, *Victorius Sciacicus Maronita*, in his preface to those three Liturgies he put forth, saith, that the Bishops, both of the Eastern and Western churches made some alteration upon good ground in those Liturgies which they received from the Apostles. If this mans credit cannot carrie so great a cause; yet certainly *Hegesippus* his testimonie, a most ancient writer, bordering upon the Apostles time, ought not to be slighted, who writeth of *S. James*, chosen Bishop of *Jerusalem* by the Apostles themselves, that in regard of a form of Service, or Common-Prayer-Book made by him for the use of the church of *Jerusalem*, he was stiled *Jacobus Liturgus*.

In the second age, *Iustine Martyr*, in his second apologie, which he wrote to *Antoninus* the Emperour, acquainteth us with the practice of the Christians in his time, which was to meet everie Sunday, and in their Assemblies to read select places of Scripture, hear Sermons, and sing *Psalmes*, and after the *episcopos*, Priest or chief Minister had made an end of his conceived prayer, to offer up, make, or say Common-Prayers unto God. It is true, as it is alledged, that he prayed by himself *ὁν δυνάμει*, with all his might, that is, in the best manner he could, or with all fervencie of devotion, as the *Rabbins* say, that he that pronounceth Amen with all his might openeth the gates of Eden. This expression in the Greek will

Iustin. Apol. 2.
ὁνας ἐν ἑαυτῷ
ᾠοῖεν.

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will not conclude that the chief Minister in those dayes prayed *ex tempore*: for it may truly be said of them, who in the Universitie and at Court pen their prayers most accurately, that they pray *seriis studiis*, with all their strength of wit, memorie and affection. Yet if it were granted, that the Preacher (in *Iustine Martyrs* time) might make a short prayer before his Sermon *ex tempore*, yet certainly he read other set forms of Prayer, which are called *κείναι βυχαί*, *Common Prayers*, and distinguished from that which he delivered alone by himself by way of preface to his Sermon or Homilie.

In the third age, we meet with *βυχαὶ προσευχάς*, prescribed prayers; *Orig. l. 6. cont. cel.* and *Tertullian* in his apologetick gives us the moulds or heads of the publike prayer then constantly used; saying, *our prayer for all our Emperors is, that God would vouchsafe to grant them a long life, a happy reign, a safe Court, valiant armies, faithfull counsellors, a good people, & a quiet world.* Yea, but say the *Anabaptists*, they said this prayer *de pectore*, out of their breasts; and *sine monitore*, without any guide or remembrancer, or prompter, and therefore by an *ex tempore* facultie. This will not follow, they mistake much the matter, for this monitor *Tertullian* speaks of was a kind of *Nomenclator* who kept a Catalogue of their numerous heathen deities, to whom those *Pagans* prayed upon speciall occasions, and directed them to whom and for what to pray, lest they should commit any absurditie in their prayers, in praying to *Ceres* for wine, and to *Bacchus* for corn. Such monitors or prompters the Christians needed not who prayed to one God only, and not a prayer suggested by others, but premeditated by themselves, and first spoken in their heart before it was uttered by the mouth, according to that of the *Psalmist*, *My heart is enduing a good matter, my tongue is the pen of a ready writer.* To pray then *de pectore* in *Tertullians* sense is no more then *ἀσυνβίβη*, to say without book, or pray by heart, or from the heart, whose seat is in the breast.

45. I.

S. Cyprian flourished in this age, about the year 250. in whose writings (which *S. Ierome* affirmeth to have been *sole clariora*, as *illustrious and well known in the Christian church as the beams of the sun*; or, as he speaketh hyperbolically, *brighter then they*.) We find some short forms of prayer at this day in use, both in the *Roman Missall*, and our book of *Common-Prayer*; as namely *suscipe corda*, & *habemus ad Dominum*, *lift up your hearts*, and *we lift them up un-*

Hieron. cat. viros illust.

Magdeburg.
Cent. . For-
mulas quasdam
precationum si-
ne dubio habue-
runt.

Hist. Eccles.
l. 4. c. 19.
μεμελητη-
μένην ἐυχὴν.

Euseb. ib. For-
mulam precan-
di ipse omnibus
militibus præ-
scripsit.

Council. Laod.
i Can. 18.
τὴν αὐτὴν λα-
τῦραν ἐυχῶν
ἐκ Can. 55. 8.
οὐ δεῖ ἰσχυρι-
σθῆναι ἑαυτοὺς
ἀλλὰ μὲν
ἀγνοοῦναι ἐν
ἐκκλησίαις.

Con Mil. 12.
Placuit ut
necesse vel ora-
tiones que
probata sunt
int concilio
s ab omnibus
celebrentur,
ut alia omnino
licantur in ecclesia,

to the Lord, &c. Upon which passages and the like, the *Centurie* writers, who have gathered all the *harvest* of antiquitie, and have scarce left *gleanings* for any other, truly infer, that in this blessed Martyr's dayes out of all peradventure they had certain set forms of short prayers and responds.

In the fourth age *Eusebius* writeth, that the most religious Emperour *Constantine* the great commanded all his subjects to keep holy the Lords day, and on it to send up to God with heartie and unanimous devotion an *elaborate or skudged form of prayer*, penned as it seemeth for the purpose, as to give God thanks for the great and miraculous victories he gave him over all the tyrants that persecuted the church; so to pray to God to perfect the great work he had begun by him, to propagate the Gospell through the whole world, and reduce all that were subject to the *Roman* state to the obedience of faith. Besides this prayer penned by some Bishop, the same Historian writeth, that the Emperour himself made a speciall prayer, which he commanded the Souldiers to say every day in the *Roman* tongue.

In this age also the famous Councell at *Laodicea* was held, which hath left us diversie Canons like so many golden rules both to regulate our devotion, and rectifie our lives; and among these for one, that *enerie morning and evening the same service or form of prayer should be used*: and because some even in this verie age adventured to make use of their *ex tempore* gift of prayer, at least read or said some private prayer conceived by themselves in stead of the publike form, * the *Milevitan* Councell provideth against this abuse by a speciall Canon, which carrieth this tenor: it seemed good to the reverend fathers met in this Synod, to appoynt, that those prayers or orizons which were devised, or at least allowed by that Councell, should be used by all men, and no other, lest peradventure something through ignorance or want of care might be uttered in the church, that might not well agree with the *Catholike* faith. The occasion of this Canon was the over-weening conceit that some Bishops had of some prayers devised by themselves, which they obtruded to the

licantur in ecclesia, nisi que a prudentioribus tractate, & compositæ in synodo fuerint, ne forte aliquid contra fidem, vel per ignorantium vel per minus studium sit compositum. Balsamon Annot. in concil. c. 18. καὶ τίνας ἐκ κοινῆς ἐπιτάξεως λέγουσι εὐχὰς ἀσυνήτους.

church in stead of the publike prescript form; whereby it appears, that in those dayes that libertie was not permitted to any reverend or ancient Bishop which now everie punie minister taketh to himself, to adde or leave out, or change what he thinketh good in the Book of Common-Prayer established by the church, and ratified by Act of Parliament.

About the end of this age, or the beginning of the next, *Basil*, *Ambrose*, and *Chrysostome* framed Liturgies to be used in their Diocesses, yet extant in their works and *bibliotheca patrum*, though with some interpolation. And *S. Augustine* in his seventh Tome consisting of many excellent treatises against the *Pelagians*, produceth divers passages out of the Common-Prayer then used by the church to convince those hereticks of the noveltie, as well as falshood of their tenets. For notwithstanding that the *Pelagians* were furnished with many testimonies of the ancient Doctors, especially of the Greek church, *qui ante exortum Pelagium securius locuti sunt*, who, before that heresie sprang up, spake more freely of the freedom of mans free will by nature (in opposition to the *Manichees*, who taught a farall necessitie of sinning) then could well stand with the free grace of Christ accurately defended by *S. Austine* and his scholars; yet this learned and zealous father, being most expert in the prayers appoynted to be read in the ancientest Christian churches, out of them exceedingly confounded these upstart hereticks, and proved a full consent of antiquitie for those Orthodox teners he propugned against all the enemies of Christs free and saving grace: and truly at this day a man may more certainly gather out of the Book of Common-Prayer, and specially the Collects used in our Liturgie, what is the judgement of the church of England in those points anciently questioned by the *Pelagians*, and now by the *Arminians*, then out of the Book of *Articles* or *Homilies*.

In the sixth age *Gregorie* the great and *S. Isidore* set forth offices or forms of church Service; and partly out of them, partly out of the Liturgies above mentioned, of *S. Basil*, *Ambrose*, and *Chrysostome*, partly some more ancient, attributed to the Apostles and Evangelists themselves, all the famous and known churches of the Christian world have their *εὐχολόγια, λειτουργίας, & λειτουργίας, missas, & officia*, services or Books of Common-Prayer compiled, which they use at this day; and as most of the reformed churches have, so the

Calv. ep. quod ad formam most learned and judicious Calvin wisheth all might have; *Concer-*
ning a form of prayer and ecclesiasticall rites, I very well like that it
precum & vi- be a certain and constant one, from which the Pastors of the Church
tuum ecclesie, may in no wise depart or varie.
valde probo ut
certa illa extet a qua pastoribus in sua functione discedere non liceat.

ARGUMENT V.

Those prayers which all in the kingdome are perpetually bound to use ought to be approved by the whole church or kingdome: for such prayers especially ought to be made in faith, and care taken that nothing be in them repugnant to found doctrine.

But such prayers cannot be *ex tempore* ejaculations, or sudden conceptions of every private Pastors brain, opinion, or fanfic.

Ergo, they must be penned forms examined by Gods word, and publiquely printed, that all may know what they are, and may confidently goe along with the Minister, and without any scruple of conscience say *Amen* to the prayers; which they cannot doe to such unwarranted immethodicall, insequent, nay, hereticall, schismaticall, and seditious prayers, as many of our *ex tempore* *Enthusiasts* deliver, especially on fast-dayes, with infinitie of tautologies and vain repetitions, to the great scorn and scandall of our religion.

ARGUMENT VI.

There ought to be publique prayers not only on the Lords day, but on the week-dayes also, upon speciall occasion, in every church or congregation of the saints: for prayer is the Christians dayly sacrifice, from which those houses of God ought to take their denomination, *domus mea domus orationis vocabitur*, my house shall be called the house of prayer; *domus orationis, non orationum*; not a house of sermons, though such there to be made; nor a house of sacraments, though there to be administred; nor a house of *Psalmes*, though there to be sung; but a house of prayer, as the principall and chief and most necessarie dutie there to be performed: prayer may be without the other, the other cannot be without it.

Mat. 13. 21.

But

But such prayers can be no other in most churches then set forms devised by the learned of the Clergie, and approved by the State: for there is not one Minister or Curate of a hundred, especially in countrey villages, or parochiall churches, who hath any tolerable gift of conceived, as they tearm them, or *ex tempore* prayers.

Ergo, there ought to be set forms of prayer used in publique congregations.

ARGUMENT VII.

No man prayeth as he ought, who poureth not out his whole soul before God, praying as well with an entire intention as affection.

But this a man cannot doe who maketh a prolix *ex tempore* prayer in a publique congregation, by reason that he must at the same time both think upon what he speaketh, and invent also what he is to speak, in order and with good coherence, unlesse he will pray absurdly and inconsequently.

Ergo, no man prayeth as he ought who comes not with a set or premeditated form of prayer into a publique congregation.

ARGUMENT VIII.

Not to speak of sudden ejaculations, which necessitie forceth or excuseth; nor of prayers in extasies and raptures, in which an elevated soul is rather passive then active. In all ordinarie prayers which we are to offer to God in the usuall and constant course of our Ministerie we must be carefull to shun all temeritie and rashnesse, and watch in prayer with all diligence. The pure oyle Olive of the Sanctuarie was to be beaten by Gods appointment, *Exod.* 27. 20. and the Virgins were to trim their lights, *Mat.* 25. 7. before they went out to meet the Bridegroom, and God himself rejected the blind and the lame for sacrifices. None presumeth to put up a petition to the king, which is not carefully perused before; and shall we lesse reverence the King of heaven then an earthly prince?

Eccles. 5. 1.
Be not rash with thy mouth, nor let thy heart be hastie to utter a thing before God.
Mal. 1. 8.

But temeritie and rashnesse cannot be avoided by such who speak to God *quicquid in buccam venerit*, and presume to deliver that in a publique assembly which they never thought on before.

Ergo,

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Ergo, all such *extempore* prayers ought to be forborn in publique, and the set forms of the Church retained; or some instead of them composed with publique approbation.

Anabaptists Objections.

In excepting against all set or stinted forms of prayer, *aspis a vipera sumit venenum*, according to the Latin proverb, *the asp borroweth poyson from the viper*, that is, the Anabaptists from the Brownists, who may rightly be rearmed a *generation of vipers*, because they after the manner of vipers make way to their separation, or going out from the Body of their Mother the Church of England, by eating and tearing her bowels. Out of their own store the Anabaptists furnish themselves with arguments against all set forms of prayer in generall, but they are beholding to the Brownists for all such objections as they make against the publique forms of prayer used in the Church of England in particular.

For the more distinct handling of the objections, being somewhat of a different nature, and for the ease of the reader, that he may more readily find a particular and punctuall solution to any such speciall objections as most stick with him, I will first propound their main arguments against set forms in generall, and both answer them and retort them, and then particularly scan what they seem materially to object against the Service-book established by law in the Church of England.

OBJECTIONS against set forms of Prayer in generall.

OBJECT. I.

No worship devised by man is acceptable to God:
Set forms of prayer are a worship devised by man;
Ergo, set forms of prayer are not acceptable to God.

ANSWER.

First, a worship of God devised by man may be taken in a double sense, either for a worship wholly devised by man, without
any

*Vipera sic
dista à vi
pariendo.*

any precept or president in scripture ; and such a worship is not agreeable unto God, but condemned in his word, under the name of *will-worship* : or for a worship in substance, prescribed by God, but in some circumstance, manner, or help thereunto devised or composed by man ; and such may be and is acceptable unto God : as for example, reading scripture is a religious act prescribed by God, yet the translation of the originall into the mother-tongue, divisions of the text into chapters and verses, diverse readings, interlinearie glosses, together with the contents, and fitting them to the times and seasons, are from man. Preaching is a worship of God, yet the choyse of such a text, dividing it into parts and handling the parts in such a method, raysing doctrines, and applying Uses from them, are from man, or acts wherein the Preacher maketh use of his invention, art, and judgement. Catechizing is a dutie enjoyned by God; yet to use such a form of words or method in Catechizing by questions and answers, as also the dividing the Catechisme into 52. Sections, answerable to the Sundayes in the year, as we see in *Calvins* and other Catechismes, is a device and invention of man. In like manner, prayer is a dutie enjoyned by God, and a part of his substantiall worship, but the set forms are devised by man, yet according to generall rules prescribed in scripture.

Secondly, not only prayer it self, but even set forms of prayer have both precept and example in Gods word, as I proved heretofore ; and therefore are not to be accounted a meer humane invention, although therein mans wit and invention be made use of.

Thirdly, this argument may be retorted upon the *Anabaptists*. Forms of prayers upon premeditation, which Preachers use before their sermons, are as well a worship of mans devising, as the set forms devised and framed by the governours of the church. But premeditated or studied prayers made by way of preface before sermons, are acceptable to God, and allowed by the *Anabaptists* themselves; *Ergo* set forms of prayer cannot be disallowed.

OBJECT. II.

None who useth a set form of prayer prayeth by the Spirit.

Every good Christian ought to pray by the Spirit, 1 Cor. 14. 15.

Ergo, no good Christian may use set forms of prayer.

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ANSWER.

ANSWERS.

First, the Apostle in the place alledged speaketh of an extra-ordinarie gift of the Spirit, as appeareth by the verse immediately going before : *If I pray in a strange tongue, my spirit prayeth but my understanding is without fruit.* Now, sith those extraordinarie gifts of the Spirit are ceased, Christians are not now bound to prophesie, or pray by the Spirit, in the Apostles sense. This text therefore is impertinently alledged, and maketh nothing against set forms of prayers now in use in the church.

Secondly, the phrase to pray by the Spirit, as it is used by Divines, may admit of a double meaning; either to pray by the immediate inspiration of the Spirit, as the Prophets and Apostles, and all the pen-men of the holy Ghost spake and wrote; and in this sense, they who use set forms of prayer devised by men, pray not by the Spirit, as neither doe they who pray *ex tempore*; for then they could not be out; which they are often, nor commit any error in their prayers, which they doe very many; nay, then their prayers should be of equall authoritie with the *Psalmes*, & other prayers set down in scripture given by divine inspiration: or by this phrase they mean to pray by the assistance of the Spirit; and in this sense, they who use premeditated and penned prayers more pray by the Spirit then they who use *ex tempore* prayers, conceived and brought forth at the same instant; for the Spirit assisteth the former both in their premeditation and their present deliverie, but the latter only in their sudden expressions: and I would fain know of them, why they who preach studied and penned sermons preach by the Spirit, and that far more accurately, learnedly, judiciously, and powerfully then others; and yet, in their judgements, they who utter studied and penned prayers pray not by the Spirit.

Thirdly, this objection may also be retorted by the Apostles example; we are as well to sing by the Spirit as to pray by the Spirit, for so are his expresse words; *I will pray with the Spirit, I will pray with understanding also; I will sing with the Spirit, I will sing with understanding also.* But a man may sing by the Spirit, and yet sing *prick-song* and a written or printed dittie in meeter; for such are the *Psalmes* of David, which they themselves sing: therefore a man may pray by the Spirit, and yet use a set form, and rehearse a penned or printed prayer.

OBJECT. III.

It is not lawfull to confine the spirit, for that is a kind of quenching it, forbidden by the Apostle, *1 Thess. 5. 19.*

But the prescribing and using set forms of prayers is a confining or stinting the spirit.

Ergo, the prescribing or using set forms of prayer is unlawful.

First, if the governours of the Church should simplie and absolutely forbid all suddainly conceived, or *ex tempore* prayers in public or private, they should offend in some degree, and be guiltie of the breach of that precept of the Apostle. For to stifle all suddain motions of the Spirit, and prohibit all pious ejaculations is in some sense to *quench the Spirit*. But albeit they command a set form of Liturgie to be read in the church, yet they condemn not the use of conceived or premeditated prayers by preachers in their Sermons, nor by private Christians in their closets, but leave them to their Christian libertie.

Secondly, I demand of them, when they object against the use of set forms of prayer, that they confine the spirit, what Spirit they mean? the Spirit of God, or their own spirit, the spirit of man? If the Spirit of God, their objection contains in it blasphemie; for the Spirit of God cannot be confined by us, whether we pray with premeditation or without, use a set form or not: the Spirit of God worketh in both as he pleaseth, both by enlightning the understanding and warming our affections, and powerfully assisting both in the conceiving and deliverie of prayer. If they mean their own spirit, or the spirit of him that prayeth in the congregation, namely, the minister or preacher. I answer, this is most necessarie that his spirit for the time be confined, and his intention tied to that prayer he readeth or saith by Heart; neither is this forbidden by the Apostle, nor is it any quenching of the spirit, but rather a kindling it. For in uttering zealous prayers with a fixt intention and devout affection we feel our *hearts burn within us*.

Thirdly, this objection may also be retorted; if a preacher may not use a set form of prayer, because the spirit in him is thereby confined; neither may he deliver a conceived or *ex tempore* prayer in the audience of the people, because by it the spirit in them is confined, though the prayer of the preacher be no set form to him, but meer

Set forms of prayer necessary in the Church.

voluntarie and extemporarie; yet is it a set form to the hearers; and their spirit, if they will not suffer their mind to wander, is tied and confined to it so long as it lasteth, being an houre or two according to the length of our late set prayers; in which regard none more confine the spirit in men then these our uppstart *Enthusiasts*.

O B J E C T. IV.

Prayers of the Pastor or Minister ought to be fitted to the severall occasions of the faithfull.

Set forms of prayer cannot be so fitted.

Ergo, they ought not to be used in churches.

First, this is ignominiously objected by such, who never read either our books of Common-Prayers or other helps to private devotion; for in them there are not only generall prayers, fit for all men to use at all times, but also speciall, applied to severall estates and conditions of men, for men in sicknesse and in health, in time of war or in peace, and the like.

Secondly, these severall occasions they speak of are either such as concern more in the congregation, or some one only in particular; if they concern more, and the preacher be acquainted therewith, he may either chuse a penned prayer fitting for them, or himself up on premeditation make one; if they concern one only, such are not fit to be mentioned in publike prayers, but the Pastor is to repair to them, and apply a salve in private to their peculiar sore.

Thirdly, this objection may also be retorted: if all things which we need to pray for upon any occasion whatsoever be contained in one short set form of prayer, much more may they be in many of greater length. But all things we need to pray for are comprised in a short set form of prayer, to wit, our Lords prayer, (as S. Augustine saith in expresse words) *although* (saith he) *we varie never so much in our prayers, and say other words then those which Christ hath sanctified in his holy form of prayer: yet if we pray as we ought, we say no other thing then that which is set down in the Lords prayer.*

Ergo, all things we need to pray for may be comprised in set forms, which may be thus easily demonstrated; there is no extempore prayer which may not be taken by characters, and then either read, or said by heart, and so made a set form of prayer for all men in the like case.

O B J E C T.

*Aug. ep. 121.
c. 11. Quamlibet alia verba dicimus, nihil aliud dicimus quam quod in ista Dominica oratione positum est, scilicet & congruenter oramus.*

OBJECT. V.

Reading a prayer is no more praying then reading a prophesie is prophesying, or reading a Sermon is preaching.

But where a set form of Liturgie is used, the minister only readeth certain prayers and collects.

Ergo, he prayeth not, nor is his ministerie therein Divine Service.

ANSWER.

First, bare reading a prayer simplie, without any more then slip-labour, is not praying; but reading a religious prayer with understanding, intention, and affection, is praying and godly devotion. For what is prayer but a lifting up of the heart to God, with a lively faith and fervent affection, out of a quick sense of our wants, and calling upon him for such things as are agreeable to his will? The definiti-
on of prayer. This, whether it be done within book or without book, with our own words, or borrowed from another, it matters not at all.

Secondly, the reason holdeth not from praying to prophesying and preaching; for prophesie is an extraordinarie gift of the holy Ghost, and preaching a speciall facultie acquired by many years studie, now especially since the extraordinarie gifts of the Spirit are ceased; but prayer is a common dutie of all Christians: and therefore though it will not follow; such a man readeth a prophesie, *Ergo*, he is a prophet; or readeth written or printed Sermons, *Ergo*, he is a preacher. Yet we may rightly conclude, such a one readeth godly prayers constantly, after a religious manner, therefore he is an humble orator, and petitioner to his heavenly Majesty; for *Christ said to his Apostles, when you pray, say, Our Father, &c.* Saying therefore, or rehearsing a set form is praying.

Thirdly, this objection may be thus retorted; if reading the law in the synagogue be preaching it in the language of the holy Ghost, then reading holy and heavenly prayers of the church is praying: but the text saith expressly, that reading the law is preaching, *Act. 15. 21. Moses of old hath in everie Citie them that preach him, seeing he is read in the synagogue everie Sabbath day.* *Ergo*, reading prayers is praying.

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The *Anabaptists* having thus disgorged their poyson against set forms of prayer in generall; the *Brownists*, who ingender with them, thus spit their venome against the *Liturgie* of the Church of *England* in particular.

EXCEPT. I.

First, they except against it, that it is a meer humane invention, and hath nowarrant from Gods word.

ANSWER.

But this exception is weak and false: First, weak; for if all things in the service of God, wherein mans invention, skill and art is exercised, are to be rejected and abandoned, what will become of the partition of the *Bible* into chapters and verses, the translating it into the mother-tongue, putting *Psalms* into meeter, and setting tunes to them, *Catechismes*, confessions of faith, forms of administering sacraments, nay, conceived as well as read prayers, and all commentaries, homilies, and sermons; for all these have something of Art, and are the issue of our meditation, invention, and contemplation? We must therefore of necessitie distinguish between the doctrine and the method of a sermon, the matter and the form of a prayer, the substance and circumstance of Gods worship: in the former there is no place for mans art, wit, or invention; in the latter there hath been alwayes, and must be. Secondly, it is false; for the book of Common-prayer consisteth of, first, confessions of sinnes, and of faith; secondly, lessons out of the old and new Testament; thirdly, thanksgivings or blessings generall and speciall; fourthly, *Psalms* read and sung; fifthly, prayers for our selves and for others: but for all these we have precept and president in scripture, namely, for confession of sinnes, *Psal.* 32. 5. *I said I will confesse my transgressions to the Lord.* *Prov.* 28. 13. *He that covereth his sinnes shall not prosper, but who so confesseth them and forsaketh them shall have mercie.* *Dan.* 9. 20. *While I was praying and confessing my sinne and the sinnes of my people.* *Ezra* 10. 3. 11. *Now when Ezra had prayed and confessed, weeping and casting himself down before God.* 11. *Now therefore make confession unto the Lord God of your fathers.* *Math.* 3. 6. *And were baptized of him in Jordan, confessing their sinnes.* For confession of faith, *Math.* 10. 32. *Whosoever shall confesse me before men, him will I confesse before my father which is in heaven.*

heaven. Rom. 10. 10. With the heart man beleeveth unto righteousness, and with the mouth confession is made to salvation. 1 Pet. 3. 15. Be readie alwayes to give an answer to every man that asketh you a reason of the hope that is in you. For lessons to be read out of the old and new Testament, Deut. 31. 11. Thou shalt read this law before all Israel in their hearing. Esay 34. 16. Seek ye out of the book of the Lord, and read. Luke 4. 16. He went into the synagogue on the Sabbath day, and stood up for to read. Acts 13. 15. After the reading of the Law and the Prophets. Acts 15. 21. Moses being read in the synagogue every Sabbath day. 1 Tim. 4. 13. Give attendance to reading, to exhortation, to doctrine. For thanksgivings, Neh. 11. 17. And Mattaniah the sonne of Asaph was the principall to begin the thanksgiving in prayer. Psal. 26. 7. That I may publish with the voyce of thanksgiving, and tell of all thy wondrous works. Psal. 50. 14. Offer unto God thanksgiving. Phil. 4. 6. In every thing by prayer and supplication, with thanksgiving, let your request be made known unto God. Ephes. 5. 20. Give thanks alwayes. 1 Thess. 5. 18. In every thing give thanks. For Psalmes read and sung, Psal. 95. 1. O come let us sing unto the Lord. 1 Chron. 16. 9. Sing Psalmes unto him. Ephes. 5. 19. Speaking to your selves in Psalmes and Hymnes and spirituall songs. Jam. 5. 13. Is any merry? let him sing Psalmes. Rev. 15. 3. And they sang the song of Moses, the servant of the Lord. For prayers for our selves and others, 1 Kings 8. 28, 29, 30, 38. Have respect unto the prayer of thy servant. Math. 21. 13. A house shall be called the house of prayer. Luke 18. 10. Two men went up into the Temple to pray. Acts 3. 1. Peter and John went up together into the Temple at the houre of prayer. 1 Thess. 5. 17. Pray without ceasing. 1 Tim. 2. 1. Let prayers, intercessions, and supplications be made for all men. 1 Thess. 1. 2. making mention of you in our prayers. 2 Tim. 1. 3. remembrance of thee in my prayers.

EXCEPT. II.

Secondly, they except against the Service-book: that either all of it, or the greater part, is taken out of the Roman Missall: and therefore is to be kickt out of the church with that superstitious piece of Romish devotion.

ANSWER.

But this exception is first insufficient, secondly ignorant. For if
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the prayers in our Service-book are holy and pithie, if agreeable to the pattern of all prayer, and favour of true pietie and devotion, (which they cannot denie they doe) what skils it out of what book they were cuiled? The *Jews* borrowed jewels of the *Egyptians* to adorn the Sanctuarie, *Solomon* sent for timber and other materials for the Temple to *Hiram* king of *Tyre*, *S. Paul* transcribed verses out of heathen Poets, *Virgil* raked gold out of *Ennius* his muck, Christian Apothecaries gather simples to make sovereigne electuaries out of the gardens of *Jews* and *Mabumretans*, the Lapidaries take out a precious stone called *Busantes* out of the head of a Toad. Christ indeed forbids us to cast pearl before swine, but no where to take a pearl out of a ring in a swines snout, if there be found any there.

1st Pet. i. 9.

Secondly, this exception is guiltie of as much ignorance as weaknesse; they who make it are *wood-cotters*, such as cannot see as farre off: for if they could, they might have discerned the prayers in our Church-book to be farre more ancient then the *Roman Missall*. The Bishops and learned Doctors, who in the dayes of *Edward* the sixt compiled the Service-book at *Windfor*, had farre more ancient *Liturgies* in their eye then the *Roman Missall* or *Breviario*; they drew not water out of that impure channell, but out of a clearer fountain. There are the same *Epistles* and *Gospels* in our book and theirs, but they were not taken out of theirs, but out of the Canonickall books of the old and new Testament: there are the same *Psalmes* and *Hymnes*, but they were not taken out of their *Psalter*, but out of *Dauids* and *Saint Luke*: there are many of the same *Collects* and *Orisons*, but they are not taken out of their *Breviario*, but out of the *Liturgies* of *Saint Basil*, *Saint Ambrose*, *Saint Chrysostome*, and other more ancient, attributed to the Apostles themselves.

Prov. 25. 4.

Lastly, if in regard of that little which may seem to be translated out of the *Missall* into our English Service-book, it might be tearmed, as *Spalatenfis* (when he was present at the Service in *Canterburie* church, called it (*Breviarium optime reformatum*, a reformed *Breviario*. I cannot apprehend, how that should be any derogation to it; for what saith *Solomon*? take away the drosse from the silver, and there shall come forth a vessell for the refiner.

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This was the noble work of the learned Doctors and Martyrs who reformed Religion in *England*: they took away the drosse, not only from the *Missals*, but from all other Offices and Service-books then extant; all superstitious Rites either heathenish or *Jewish*, all Legendarie fables, all invocation of saints, prayers for the dead, all *Dirige's* and *Trentals*, and whatsoever was not warrantable by holy scripture; and, retaining the rest, supplied what was wanting thereunto: and hence came forth this Vessell for the refiner, this *Liturgie* of our church, more compleat then any now extant in other reformed churches.

EXCEPT. III.

Thirdly, they except at three Popish absolutious, as they tearme them; the first, in the beginning of the Service after the publique confession; the second, before the Communion; the third, in the visitation of the sick.

But this exception hath in it more strength of passion then reason: for none of these absolutious are absolute, but conditionall; nor in the name, or by the authoritie of the Minister, but of Christ.

The first is nothing but a declaration of Gods mercie, who freely pardoneth the penitent; and of the Ministers dutie to declare and pronounce this absolution and remission to the people.

The second is a prayer of the Minister to God to have mercie upon the Communicants, to pardon and deliver them from all their sinnes, and to confirme and strengthen them in all goodnesse.

The third is the execution of that Ministeriall power wherewith Christ invested the Apostles and their successours, *John 20. 23. As my father sent me, so I send you; whose sinnes ye remit they are remitted, whose sinnes ye retaine they are retained.*

Here is our expresse warrant and commission from Christ for what we doe in this kind, to revive the spirit of the humble, and

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cheer up the drooping conscience ready to languish in a fearefull conflict with despaire.

EXCEPT. IV.

Fourthly, they except against the reading of the *Psalmes*, *Epistles* and *Gospels* in a corrupt translation, in which there are many grosse errors: as *Psal.* 105. 28. *And they were not obedient to his word*, whereas it should be translated, *and they rebelled not against his word*: and *Luke* the first, 35. *This is the sixth moneth which was called barren*, for, *this is the sixth moneth with her who was called barren*. And *Rom.* 12. 11. *Fervent in Spirit serving the same*, for, *serving the Lord*. And *Galat.* 4. 25. *Agar is mount Sinai in Arabia*, and bordereth upon the citie which is now called *Jerusalem*, for, *and answereth to Jerusalem*. And *Phil.* 2. 8. *He was found in his apparrell as a man*, for, *being found in fashion as a man*. And *Ephes.* 3. 15. *Which is the father of all that is called father in heaven and earth*, for, *of whom the whole family in heaven and earth is named*.

But this exception is of little importance, and may soon be philipp't away.

For first, if no translation may be read in the church but that which is free from all error, then none at all ought to be read, for there is none in which there are not some mistakes, more or lesse: with this *serula* therefore they rap themselves over the thumbs.

Secondly, those scres on which they fasten their nail have their selves; they may see them, if they please, in *Hooker*, *Fisher*, and many others, who have cleared those very passages.

Lastly, neither is the Minister, nor are the people tyed to that translation in the common-prayer-book; but they may, if they please, in stead thereof read the *Psalmes*, *Epistles* and *Gospels*, according to the last and best translation: neither were they to blame who in the first setting forth of the common-prayer-book appointed the scriptures to be read in that ancient translation, for that was the best then extant; neither is there any

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any error at all in it, which concerneth faith or manners ; and other slips must be born withall in translations , or else we must read none at all till we have a translation given by divine inspiration, as the originals are.

EXCEPT. V.

Fifthly, they except that there are vain repetitions in the Service-book.

But this exception is vain, not the repetitions : for,

First, that is not vain which serves to a holy end and purpose, the more to stirre up our affections , or imprint such prayers deeper in our memories ; as the reflecting of the sunne-beams is not in vain which encreaseth the heat thereof, and the striking again and again upon the same nail is not in vain, because it drieveth it in deeper, and more fasteneth it.

Secondly, the holy scripture warranteth such repetitions : for in the 136. *Psalme* these words, *for his mercie endureth for ever*, are 27. times repeated in the old translation, but 26. according to the new : and in *Psalme* 119. the word of God, or some *synonymon* thereunto is repeated 175. Christ himself repeated that prayer, *Father, let this cup passe from me*, three *Mat. 26. 41* times.

Thirdly, there is no prayer appointed to be often repeated save the Lords prayer, which Christ himself twice delivered upon severall occasions ; and not only the church of *England*, but all churches in their *Liturgies* have thought fit to rehearse often : for, it is as the salt which seasoneth all our spirituall sacrifices, as the amber which sweeteneth all our dishes, as the *Elixar* which turneth all our *leaden conceptions into pure gold*. In the confession of our sinnes we are defective, as also in the profession of our faith, and in our prayers for our selves and others, and in our forms of consecration of the sacrament : and therefore in all these places of the Service-book the Lords prayer is added to supply the defects thereof.

Set forms of prayer necessary in the Church.

THE ; medium to the church to hold a part in the prayer
 that we do to , and **EXCEPT. VI.** of that will be
 it will be a good thing to do with it as it is

Sixthly , they except against the shortnesse of our pray-
 ers ; they say , they are *rather snips of prayers then prayers* ;
 and that in them there may be some *sparks of pietie* , but no
flame of devotion.

But this exception is neither true nor just.

First , not true ; for the prayers appoynted by the church to be
 read at solemn fasts , as likewise the prayers *for the whole estate of
 Christs church* , and the Morning and Evening prayers *for private
 Families* , and for sundrie other purposes printed after the *Psalms* ;
 are of as large a size as any used in any reformed chur-
 ches.

Secondly , it is not just ; our prayers are thereby no way dis-
 paraged , for the shortest of them come nearer to the pattern of
 perfect prayer drawn by our Saviour then their longest. In all the
 Bible there is no example of any verie long prayer : on the con-
 trarie , *Solomon* commandeth us when we petition the Almighty
to use few words ; and *Christ* himselfe more then once taxeth the
 vanitie and hypocrisie of such as *mete out* their devotion by the
ell : *when you pray , use not vain repetitions as the heathen do , for
 they think that they shall be heard for their much speaking*. And
*Mat. 23. 14. Wo be unto you Scribes and Pharisees , hypocrites , for
 ye devoure widows houses , and for a pretence make long pray-
 ers*.

In direct opposition to such he framed a prayer to himself , a
 verie short one , but most pithie and perfect : and it is after this
 fair copie that the learned Scribes who penned our English devoti-
 ons wrote , well knowing that God is not wooed with varietie of
 of phrases , but rather with sighs and groans ; not with enlarged
 thoughts , but with enflamed affections , as *Saint Austine* teacheth
 us. The hottest spring sends forth their waters by ebullitions , *ora-
 tio brevis penetrat caelum*. In a long prayer the affection slaketh ,
 cooleth , and dieth before he that prayeth is speechlesse ; and the
 vulgar sort of people are verie little benefited by these prolix and
 long-winded , rather discourtes or expostulations , or exaggera-
 tions

Ecclef. 5. 2.
 Mat. 6. 7.

Ep. 121. Hoc
 negotium plus
 gemitibus
 quam sermo-
 nibus agitur :
 plus fleu
 quam affatu.

tions then prayers; neither can they for so great a space of time hold their attention to the Preacher; neither can their memorie carrie away a quarter of what is powred out before them: whereas short prayers often repeated in their ears leave an impression behind them, and they get them (with many most profitable texts of Scripture often rehearsed in the Book of Common-Prayer) by heart: and if you take away from them these short cuts and shred-dings of devotion (as they please to nick-name them) such as can neither read nor write will have nothing left to mend their wedding garment.

Howsoever, we want not the approbation herein of the ancient churches, especially the famous churches of Egypt, who had many prayers, but verie short, as if they were darts thrown with a sudden quicknesse, lest that vigilant and erect attention of the mind, which in prayer is most necessarie, should be wasted or dulled through the continuance of over-long prayers.

Aug. ep. 111. c. 10. Dicuntur fratres in Agypto crebras orationes, sed brevissimas, & raptim quodammodo ejaculatas; ne illa vigilantiter erecta, que oranti plurimum necessaria est, per produciōnes moras evanescat atque hebetetur intentio.

EXCEPT. VII.

Seventhly, they except against the interchangeable variety of our Service-Book, whereas they continue a long prayer themselves without any interruption, the people only sealing all in the end with their *Amen*.

But according to the Rubrick, and practice of the church in most congregations in reading the *Psalmes*, and other parts of the Service, the Minister and people answer one another by course and turns; sometimes he darts out a short ejaculation, as *sursum corda, lift up your hearts*; they answer him with, *habemus ad Dominum, we lift them up unto the Lord*; when he singeth one verse in a *Psalme*, they chant out another; when he prayeth for them, *the Lord be with you*; they requite him with a like prayer, and *with thy spirit*. And what hurt or incongruities is in this? it is a religious seconding one the other in their devotion, and stirring up the intention of the people. It is as it were the laying glowing coals upon coals.

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coals one upon another, which presently kindle one the other, and make the flame the greater.

And though now this be an eye-sore to some in our Common-Prayer-Book: yet the ancients esteemed it no blemish, but a beauty in their Liturgies. For Saint *Ambrose* maketh mention of such a custome in *Millain*, *Platina* in *Rome*, *Basil* throughout all Greece, and *Plinie* the younger among the first Christians in *Trajan's* time within a hundred years after Christs death; *These Christians* (saith he) *before day sing Hymns alternatim, by turns or catches, to one Christ, whom they esteem a God.* And yet we may fetch this practice higher, even from a quire of Angels in heaven; for so we read *Esay* the 6. 3. *And the Seraphims cryed one to another, holy, holy, holy.*

Plin..ep. ad Trajan..

EXCEPT. VIII.

Their last exception and greatest spleen is at the *Letanie*, one of the choicest pieces in all the Service-Book, wherein we offer up the sweetest incense of most fervent prayers and fragrant meditations to God.

And the *Brownists* their taking offence at it sheweth them to be of the nature of the *Vultures*, who, as *Aristotle* writeth, are killed with the oyl of *Roses*; or rather like swine, who, as *Plinie* informeth us, cannot live in some parts of Arabia by reason the sweet sent of aromaticall trees there growing in everie wood. Against this therefore they thunder out a volley of objections; in the *Letanie*, (say they) there is a prayer for the dead, *Remember not, Lord, the offences of our fore-fathers*; prayer against suddain death, which may be a blessing: prayer for all that travell by land, or by water, and so for theeves and Pirats: for all women labouring of child, and consequently, for all queans and harlots: there is rapping out of oaths, and no better then exorcisms and conjurations, *by thy nativitie and circumcision, by thy crosse and passion, &c.* And therefore many who are in charitie with other prayers are frightened with the *Letanie*, and as soon as the Minister beginneth it they run swifter out of the church then he over it.

Aristot. de mirabil. auscult.

But I may truly say with the prophet, *timmerunt ubi non erat timor,*

mor, they feared where there was no cause of fear, like silly ducklings they were feared at the sight of the shadow of a Kite in the water. For, not to answer all their objections *en passant* (they are not worth the stay or insitting upon any of them) those words they first stumble at, *Remember not the offences of our fore-fathers*, are not a prayer for the dead, but for the living, that God would not so remember the offences of our fore-fathers as to visit them upon us, according to that dreadful menacie in the second commandment, *I am a jealous God, and visit the sins of the fathers upon the children to the third and fourth generation of them that hate me.*

The suddain death we pray against is not a quick riddance out of pain, or a speedie taking us away from the evill that is to come, for that indeed were to pray against our own good: but by *mors repentina*, or suddain death, there is meant unexpected or unprepared death, when we are summoned by death as by Gods messenger to bring in our bills and books to be examined at the great *Audit* before our accompts be readie: it is true, wee should be alwayes readie; but who of a thousand is so? And if any be tardie, as thou and I are, shall any blame us for desiring a day at least to make even reckonings and perfect our account?

As for those passionate strains, *By thine agonie and bloodie sweat*; they are no forms of oaths, much lesse conjuration (as these ignorant Sectaries blaspheme them) but a compendious and verie usefull recapitulation of the storie of the Gospel, and an acknowledgment of the chief means of our salvation, and a vehement obtestation by the meritorious actions and passions of Christ, like to that 1 *Thess.* 1. *I beseech you brethren by the Lord Jesus Christ.* Neither are such kind of earnest obtestations unuail in our petitions to men: *per dextram tuam*, Caie Caesar, saith Cicero; & *per conubium nostrum*, saith Dido. If they are true Christians, they beleieve that God hath and doth deliver us from all punishment due to our sin, and from eternal death by these very actions and passions of Christ recounted in the *Litanie*; and if these be undoubted means of our salvation, ought we not to pray to God to save us by these means from wrath, and bring us to his everlasting kingdom?

The

Zauch. in expo-
sit. precept. a.
Tit. de invo-
catione. In ve-
neri Romana
ecclesia semper
mibi placuerunt
hec duo: unū,
quod preces con-
cludant per
Dominum no-
strum Jesum
Christum: al-
terum, quod
expriment par-
tes mediatoris
& auctoris
addentes, per
crucem &
vulnera, &c.

The preposition *By* hath many significations; sometimes it is the note and sign of an oath; sometimes, and that most usually, it signifieth the instrumentall cause, and so it is taken in the *Litanie*; wherein we doe not affirm or swear any thing to be so or so by Christs *nativitie* or *circumcision*, or *death*, or *passion*; but we pray to God to *deliver us* from all the evils both of sinne and punishment before specified by these *meritorious actions* and *passions* of our Redeemer, as by the only effectuall means to procure us such a deliverance.

Gal. 6. 10.

And for the extent of our charitie, and generalitie of our prayers, as we are commanded by the Apostle, *while we have time to doe good unto all men, but especially to those of the household of faith*; so we are likewise to pray for all men, because there is no man so wicked and in so damnable a condition to whom God (for ought we know) may not give repentance unto life; and we are indebted unto Gods mercie and restraining grace, that we run not into the like excesse of riot as they, nor are as wide from the way of salvation as the farthest wandering sheep. And though we pray indefinitely for *all that travell by land or by water*, yet those *all* in the churches account are no other then such as travell in the way of a lawfull calling.

7. 22.

And as for *women labouring with child*, we pray nothing for them, but that they may be safely delivered; nor for any that are in present danger, but that God would preserve them: and have we not expresse warrant for such a prayer both in the words of *Job*, *O thou preserver of all men?* and of the Apostle, *1 Tim. 4. 10. God is the Saviour of all men, especially of those that beleeeve?* Upon which ground the Apostle himself inferreth a necessarie dutie of all Christians, to pray for all men, *1 Tim. 2. 3, 4. I exhort you therefore, that first of all supplications, prayers, and intercessions be made for all men; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the Truth.*

ARTIC.

ARTIC. 4.

Concerning the calling of Pastours.

ANABAPTIST.

THat there ought to be no distinction by the Word of God, between the Clergie and the Laitie; but that all who are gifted may preach the Word, and administer the Sacraments.

Gustius I. de Anabap. exord. p 35. Catapaptistæ sumunt sibi omnes prædicandi officium. See the confession of the Anabap. art. 41, 45.

THE REFUTATION.

This prodigious error, which may be easily convinced not onely by the cleare light of Scripture, and the practise of the Christian Church from the beginning to this day: but also by the glimmering light of Reason and Custome of all Nations, a *mungrill* sect of late betweene Brownists and Anabaptists have set abroad, and thereby after a sort justified the scandall laid upon some in the Reformed Churches, by Card: *Beſarmine*, that Protestants have no order at all among them, but confusion; that among them all sorts of Tradesmen and Artificers handle the Word and Sacraments with foul and unwashed hands, to the great dishonour of God, and prophanation of his holy Ordinances. But let the Cardinall and all Papists know, that we owne none of these *russet Rabbies*, or *Apron Levites*, but detest and abominate them as much as we doe that great Patriarch of the Anabaptists *Cui-perdolin*, who in *Munster* at the Coronation of their Taylor King, creeps upon all foure, and passing through a great throng of people, breathed into all their mouths, saying to every one in particular, *The Father hath sanctified thee, receiving the holy Ghost*. This Heresie may be felled downe at three blowes of the axe (Saint *Iohn Baptist* speaks of) laid to the root of the tree, after this manner:

Sleid. com. l. 1. 10 *Cui-perdolingus manibus pedibusque reptans per homines confertim stantes in sublimi discurret, & in os illius inhalans, Pater (inquit ad singulos) resanctificavit, accipe Spiritum sanctum.*

ARGUMENT I.

No man may conioyne or confound them whom God hath severed and distinguished:

But God in his Word hath severed the Clergie from the Laity; & distinguished the Priests from the people, *Numb. 18. 20.*

Hos. 4. 4, 9. Mal. 2. 7.

Ergo, None ought to confound them.

The distinction of Clergie and Laitie.

ANABAP. ANSWER.

By the Leviticall Law the Priests were distinguished from the people, but that distinction is now taken away, and by the Gospel any who hath the gift of Prayer, and Interpretation of Scripture, may both expound, and dip and doe all such things as the Clergie of late have appropriated to themselves.

REPLY.

1. The distinction of Priest and People is more ancient then the Leviticall Law, and founded in the very Law of nature; for the Indians have their *Brackmans*, the Turks their *Musiers*, the Heathen Romans had their *Flamines* and *Arch-Flamines*, the Brittaines and Galls their *Druides*. Before the Law given, we read of Priests in Egypt, and in Canaan, and in Midian. *Mekhizedech* was a Priest to the most high God, Gen. 14. 18. The Priests in Egypt had a portion by themselves, Gen. 47. 22. Onely the land of the Priests, Pharaoh bought not, for the Priests had a portion assigned them, and they did eat their portion which he gave them. And Exod. 2. 16. there is mention of a Priest of Midian which had seven daughters.

2. In the New Testament, though the Leviticall Priesthood be taken away, yet there still remaineth a distinction betweene the Clergie and Laitie; for Christ *Mat. 28. 19.* giveth commission to his Apostles, and their successors, to teach all nations, and baptize them, and *Iohn 20. 22.* to remit and retaine sins; and the Apostle evidently distinguisheth the Flock from their Pastours, *Act. 20. 28.* Take heed to your selves, and all the flock over which the holy Ghost hath made you overseers. And *Gal. 6. 6.* Let him that is taught in the word, communicate to him that teacheth in all good things. And *Heb. 13. 17.* Obey them that have the rule over you, and submit your selves, for they watch over your soules, as they that must give account; that they may doe it with joy, and not with grief.

ARGUMENT II.

That for which God inflicted most severe punishments in the Law, ought not to be attempted by any that feare God:

But God inflicted severe punishments upon Lay persons for usurping upon, and intermeddling with the Priests functions as namely, upon *Corah, Dathan, and Abiram*, Num. 16. 31. and upon *Vezan, 2 Sam. 6. 7.* and upon *Veziah*, 2 Chron. 26. 21.

Ergo, None that feare God,ought to attempt any such thing.

ANABAP. ANSWER.

These plagues and judgements fell upon the persons above named for other crimes, namely, upon Corah and his complices for their conspiracie against Moses and Aaton; Uzza for his presumption; and Uzziab for his pride; not simply for those acts done by them, which seemed to trench upon the Priests and Levites office.

REPLY.

1. It is true, that the former delinquents were guilty of other crimes. For as Angels often appeare single, but Devils by legions; so eminent vertues are for the most part single and rare in men, but enormous vices are seldome alone. Yet this no way dulleth the point of the argument: For the Text is expresse, that the particular punishments above mentioned were laid upon them for those illegall acts done by them, to the wrong and prejudice of the Sacerdottall function. For what saith the Text? *Corah and his company said to Moses and Aaron, You take too much upon you, seeing all the congregation are holy, every one of them.* Ver. 18. *They took every man his censer, and put fire on them:* and that hereby they encroached upon the Priests office, it is evident by *Moses* reproofe, ver. 9, 10. *Is it a small thing that God hath appointed you to stand before the congregation to minister unto them, and he hath brought thee neere unto him, and seek ye the Priesthood also?* Likewise it is said of *Vzza*, that he put his hand to the Ark of God, and that therefore the Lord was wroth with him, and smote him in the same place. And for *Vzziab*, the case is yet clearer, for the Priests withstood him, and said unto him, 2 Chron. 26. 18, 19. *It pertaineth not unto thee, Vzziab, to burne incense to the Lord, but to the Priests, the sonnes of Aaron:* yet *Vzziab* will be meddling with the censer, and by burning incense contrary to the Law, and thereby he incensed the wrath of God against himselfe, and immediately the leprosie rose up in his forehead before the Priests in the house of the Lord, besides the Incense Altar.

2. I grant *Corah* and his complices conspired against *Moses* and *Aaron*, but the cause was, *Moses* and *Aaron* withstood his ambition, and would not suffer him to arrogate to himselfe the Priests function. *Vzza* was presumptuous, but for ought appeares in the Text, he shew-

Cic. Phil. sec.
 Miror te Anto-
 ni quorum facta
 imitaris, eorum
 exitus non per-
 borrescere.

ed it in nothing but this, that he without any calling from God presumed to touch his Arke, and doe the office of a Priest. *Vzziah* was proud, and it was the height of his pride which moved him to burne incense, and not content with his Scepter, to meddle with the Censer. I shall adde no more to enforce this Reason then the Application of the words of the Oratour to *Mark Anthonie*; *I wonder Anthonie thou art not frighted at their ends, whose courses thou followest*: So I very much marvaile that they who doe such things as *Cerab*, *Vzza*, and *Vzziah* smarted for, feare not that they shall suffer in the like kind, or a worse, without repentance. For although the earth open not her mouth and swallow them up as she did *Dathan*, and his fellow Conspiratours; yet Hell will open her mouth, and swallow them body and soule: And though God smite them not with temporall death, as he did *Vzza*, yet he will with eternall: And though their flesh be not infected with leprosie, as *Vzziah's* was, yet their consciences are most foule and *leprous* in the sight of God.

ARGUMENT III.

All that take upon them to execute the office of a Priest or Minister of the Gospel, ought to have a calling thereunto,
Heb. 5. 4. 1 Tim. 4. 14.

But Lay persons, whether Merchants, or Artizans, or Husbandmen, or any the like, have no calling to execute the office of a Priest, or Minister of the Gospel.

Ergo, they may not assume, or arrogate it to themselves.

ANABAP: ANSWER.

Gods conferring gifts upon any man, is a sufficient calling; as for the imposition of Episcopall hands, it is an Antichristian rite, and giveth the partie ordained no power at all.

REPLY.

There is a double calling necessary to a dispenser of the mysteries of salvation; Inward, and Outward: The Inward enableth them, the Outward authorizeth them to discharge their sacred function. Where there are gifts, if God encline the heart of the party to enter into the Ministry, there is an inward calling: yet this alone sufficeth not without

without * an outward calling, either ordinary or extraordinary; Extraordinary callings (such Miracles are ceased) we are not now to expect; nor if any pretend, easily beleeve, or give way thereunto: and therefore wee must stick to the ordinary calling, by the imposition of the hands of the Presbyterie; for none may prophesie or preach except he be sent. Jer. 14. 14. *The Prophets prophesie in my name, and I sent them not.* Jer. 27. 15. *I have not sent them, yet they prophesie.* Rom. 10. 15. *How shall they preach, except they be sent?* And the Christian Church now knoweth no other sending, then by laying on of hands by the successours of the Apostles, and commending them to particular charges; And if such Episcopall Ordination be an Antichristian Rite, we

desire to learne from them what is the Christian forme or manner of admitting men into holy Orders; for no other Ordination was heard of for 1500. yeeres, or at least approved of, and more: during which time, if there were no lawfull Calling, there were no Pastors feeding, and governing the flocks; if no lawfull Pastors, no visible Churches.

2. As the Anabaptists have no outward Calling, so neither inward; for whatsoever overweening conceit they may have of themselves, yet certain it is, they who take upon them to be their leaders and teachers, are such as S. Jerome complaineth of in his 8. Epistle, *Who become Masters of the unlearned, before they were scholars of the learned.* And S. Bern. *We have many cocks in the Church, but few cesters; they who derive to us the heavenly waters, are so sharitable, that they poure out rather then stay to have any thing poured into them; more ready to speak then to heare; and apt to teach that they never learned.* Though they can vary phrases, and out of broken notes hold out a dis-

* *Helvetica posterior c. 18. Nemo honorem ministerii Ecclesiastici usurpari sibi, id est, arbitrio proprii rapere, debeat: vocentur & elegantur electione Ecclesiastica & legitima ministerii Ecclesie.* Et post, *Nuncupant Apostoli omnes in Christum credentes sacerdotes, sed non ratione ministerii, &c.* Bohemica conf. c. 9. *Nulli apud nos permittitur ministerii munus fungi, aut ullum sacrum Domini munus administrare nisi hic prima Ecclesia more atq; divinitus constituta ordine ad eam functionem pervenerit, vocatusq; sit & constitutus.* Anglican conf. art. 6. *Ministerium decemus legitime vocari oportere, & recte atq; ordinari praefici Ecclesia Dei: quo major nobis ab istis sit injuria, quibus nihil saepius in ore est, quam apud nos omnes esse sacerdotes, omnes doctores, omnes interpretes.* Belgica conf. art. 31. *credimus ministros debere a functiones illas suas vocari & promoveri legitime Ecclesie electione.* Augustana conf. art. 14. *De ordine Ecclesiastico docent, quod nemo debet in Ecclesia publice docere, aut sacramenta administrare, nisi rite vocatus, sicut & Paulus praecipit Tito ut in civitatibus presbyteros constituat.* Wittenberg. conf. art. 20. *Nec permittendum est cuius, quamvis spirituali sacerdoti, ut sine legitima vocatione usurpare publicum ministerium in Ecclesia.*

Nimum multi imperitorum magistri sunt, priusquam suae, int. doctorum discipuli.
In Cant. *Canales multos hodie habemus in Ecclesia, conchas paucas; tanta charitatis sunt, per quas nobis fluentia caelestia dimanant, ut prius effunderent quam infundi velint, loqui quam audire parati res, prompti docere quod nunquam didicerunt.*

The distinction of Clergie and Laitie.

course upon some passages of Scripture for an houre or more ; yet they are no wayes furnished with gifts requisite to a faithfull Shepherd, and able Minister of the Gospel : for they understand not the Scripture in the Originall Languages , they cannot expound without Grammar, nor perswade without Rhetorick, nor divide without Logick, nor sound the depth of any Controversie without Philosophie, and Schoole Divinity. Neither may they fly to immediate Inspirations of the holy Ghost, and the miraculous gifts of Tongues, and Prophecie, for such have ceased in the Church for these many hundred yeeres.

The Anabaptists Objections answered.

You have heard how strong our Arguments are for the truth : now ye shall heare in briebe how weake the Adversaries Objections are against it.

Obj. 1.

First, they alledge out of *Ier. 2. 28.* *I will poure out my Spirit upon all flesh, and your sonnes and daughters shall prophesie, your young men shall see visions, and your old men shall dreame dreames :* That though under the Law the people were ordinarily to heare the interpretation of the Law of God from the Priests ; yet that under the Gospel God so plentifully powreth his Spirit upon all congregations, that all Believers are enabled to Prophecie, and to speak to instruction, to edification and comfort.

Sol. 1.

But we answer, That the Prophet there speaketh not of any ghostly power to open the Kingdome of Heaven, and remit and retaine sins given by Christ to his Apostles and their successors, but of an extraordinary measure of enlightning graces , as also of extraordinary gifts of Tongues and Miracles, as the Apostle Saint Peter himselfe expoundeth the Text, *Act. 2. 15, 16, 17.*

2.

As there is a greater measure of knowledge given to the people under the Gospel, then under the Law , and a more copious effusion of the Spirit ; so also to the Pastours : and to whom more is given, more shall be required. This Text therefore proveth not that all Sheep should be Pastours, and all Scholars, Teachers ; but that both Teachers and Disciples should have a greater measure of knowledge then before they had under the Law.

Obj. 2.

Secondly, they alledge out of *Colos. 3. 16.* and the *1 Pet. 4. 10.* that all Christians ought to communicate their knowledge and other gifts of the Spirit one to another, and thereby to teach and instruct, and edifie one another. Therefore all Lay persons who have the gift of Supplication

cation and Interpretation of Scripture, ought to make use of them for the benefit of others, as the Ministers of the Gospel doe.

But we answer, that as the clouds when they are full, drop, and the eares shed, and the fountaines flow; so all who abound in knowledge, ought in such way as they are able, according to their calling, derive it to others: but hence it will not follow, that all men have ghostly power to dispense the mysteries of salvation, and administer the Sacraments, and remit and retaine sins, which peculiarly appertain to the Pastorall calling.

There is a double teaching and admonishing, Publique and Private; Publique, by expounding the holy Oracles of God, and revealing to Gods people his whole counsell for their salvation: Private, by Catechizing a mans family, or conferring with his Christian Brethren, and rehearsing in some particular what he hath learned from the Scripture, and other holy Books, or the mouth of his Pastour, or by giving good advice, and shewing him his errors, or encouraging him in a good course, ministring unto him a word of comfort, or advise, or admonition in due season: And of this latter kind of teaching and admonishing, the Apostle speaketh, as appeareth by the words following, *Admonishing one another in Psalms, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lord.*

Thirdly, they alledge, that *Eldad*, and *Medad*, *Numb.* 11. 27. and *Saul*, 1 *Sam.* 10. 11. and *Philips* daughters, *Act.* 21. 9. prophesied, that the Prophet *Amos* was a Herds-man, *Peter*, and other of the twelve, Fishermen, and *S. Paul* a Tent-maker: Why then may not Tradefmen, and the like, if God bestowes gifts upon them, preach the Word, and administer the Sacraments?

But we answer, that extraordinary instances ought not to be taken for presidents, or drawne into ordinary practise; else false Prophets might now expect to be admonished of their errors by brute beasts, because once God opened the mouth of the Ass, and by it *reproved the madnesse of the Prophet Balaam*; and all Souldiers that fight the Lords battaile, *blow rams horns* in stead of trumpets, because once with them *the walls of Iericho were blowne downe*; or arme themselves with *lamps and broken pitchers*, because *Gideons* souldiers with such weapons discomfited and routed the Midianites.

All these had a calling from God, and proved this their calling by strange and wondrous effects, as by certainly fore-telling things future, or speaking with tongues, which they never had learned, or by mira-

Sol. 1.

2.

Obj. 3.

Sol. 1.

2.

miraculous cures, or the like. Let our new Enthusiasts and Brownists prove their extraordinary calling in like manner, and we will not deny them the exercise of the Ministeriall function.

3.

It is to be noted, that none are now borne in holy Orders, or may challenge the Priesthood by birth; but before they take holy Orders upon them, given them by the Church, they are meere Lay persons. Neither doe we find fault with any simply, *hoc nomine*, because they have been before of other professions, or trades, (though it were to be wished that there were no necessity of admitting such into the Ministry, whose education or former course of life hath not been corresponding to so holy a Calling) but that we blame them for, is, that they take upon them the honour and office of the Priesthood, not being called therunto, as was *Aaron*; that they despise the Churches Ordination, by Imposition of hands; that they handle the holy Scripture and Sacraments with black, foule, and unwashed hands; that they presume that they have those gifts and graces of the Spirit, which indeed they have not; that they usurp upon the place and function of the Ministers of the Gospel, and too much undervalue the cure of souls, which as Saint *Gregory* rightly defineth it, is *Ars artium*, the *Art of all arts*; And *S. Paul*, by the question he propoundeth, resolveth as much, saying, * *Who is sufficient for these things?* But now, as the practise is, and the common estimation of the vulgar, we may crosse *S. Pauls* question, with a contrary Interrogatorie, Who is not sufficient for these things? sith Coach-men, Weavers, Felt-makers, and other base Mechanicks, are now (by some) thought able Ministers, and profound Doctors of the Church, and *Exercise*, as they tearme it, not onely in private Conventicles, but also *per famam & populum* in great Churches, and publique Assemblies, to the great dishonour of God, prophagation of his Ordinances, and scandall of the Reformed Churches.

reg. de cura
pastorali, l. 1.
1. Ab imperi-
s pastorale
magisterium
sa temeritate
scipitur,
sando ars ar-
um est regi-
en animarum.
2 Cor. 2 16.

ARTIC. 5.

Concerning taking an oath, especially *ex officio*.

ANABAPTIST.

NO Christian may lawfully take an Oath, no not though it be required by a Magistrate, especially such an Oath, whereby they may hazard their life, liberty, or estate.

recenset hos duos, non licere exercere judicia vel in foro contendere, non licitum esse dare juramentum. Sleid. com. l. 10. dicunt non licere Christianis in foro contendere, non iusjurandum dicere. Pontan. Catal Inter errores Politicos Anabaptistarum

THE REFUTATION.

Though this assertion of the Anabaptists as they maintaine it, hath a glosse and varnish put upon it of piety, prudence and justice; of piety, in preventing all occasion both of false and vaine oathes; of prudence, in not insnaring our selves; of justice, in not concurring actively to our own prejudice or wrong: yet upon due examination it will appear to be repugnant to all three; to piety, by robbing God of a part of his substantiall worship, to wit, a holy kind of invocation; to prudence, by unfurnishing our selves sometimes of our best defence, which is to cleare our innocency by oath; to justice, by depriving all Courts of justice of this soveraigne evidence of truth, and all humane society both of the surest tye of fidelity, and the readiest meanes to end all strife and controversy. For the farther manifestation whereof I am to cleare three points, 1. That oathes may lawfully be taken by Christians, 2. That some oathes may be lawfully exacted of them, and imposed upon them. 3. That oathes may be lawfully urged and exacted not only in civill, but in criminall causes, such as are commonly tearmed oathes *ex officio*, when a man is required to answer upon oath concerning some crime or fault objected to him, or articulated against him. Some deny it to be lawfull to take any oath, others allow of oathes freely taken, but not imposed: a third sort dislike not all oathes imposed, but only except against oathes *ex officio*. These three questions hang as it were upon one string. For if no oath may bee lawfully taken, certainly none may be lawfully imposed, and if oathes may not be imposed, least of all the oath *ex officio*, whereby we hazard and endanger our lives, liberties, limbes or estate if we confesse, but our soules if we deny upon oath, what is truly laid to our charge. Again on the contrary,

The lawfulnessse of Oathes,

trary, if the oath *ex officio* in some cases may be lawfully imposed, then other oathes may be imposed with much lesse difficulty; and if oathes may be lawfully imposed, certainly they may be lawfully taken. Yet must these questions of necessity be handled apart, for the satisfaction of scrupulous consciences, who first must be perswaded of the lawfulnessse of taking an oath in generall, before they will suffer an oath to be imposed upon them: and secondly, that the Magistrate hath a lawfull power to exact oathes, before they will take such and such a kind of oath required of them.

cr. 4. 2.

To lay the foundation therefore firme, before wee build any thing thereupon. First I prove the lawfulnessse of taking oathes, the conditions prescribed by the prophet being observed, namely *that we sweare in judgement, righteousness and truth*: in truth, not falsely; in judgement, not rashly; in righteousness, not wickedly, to the prejudice of equity, or breach of Christian charity.

A R G U M E N T I.

Whatsoever God commandeth is lawfull, for Gods command is the rule of good, his command maketh that good which otherwise were evill, as *Abrahams* offer to kill his sonne, and the *Iewes* robbing the *Egyptians* of jewels of gold, and silver: and in like manner his prohibition makes that evill, which otherwise in it selfe were good, as working in a mans calling on the Sabbath, the sparing the fattest of the cattell for sacrifice by *Saul*; If every sinne be a transgression of the law: it cannot be sinne to fulfill it.

But God commandeth taking of oathes, as part of his worship, Deut. 6. 13. *Thou shalt feare the Lord thy God and serve him, and sweare by his name.* Deut. 10. 20. *To the Lord thou shalt cleave, and sweare by his name, hee is thy praise, and he is thy God.* And Ier. 4. 2. *Thou shalt sweare, The Lord liveth, in truth, judgement, and justice.* And to such as sweare in such a holy and religious manner God promieth a blessing both outward, and inward; outward, Ier. 12. 16. *If they will diligently learne the wayes of my people to sweare by my name, then shall they bee built in the midst of my people;* inward, Psal. 63. 11. *The King shall rejoyce in God, and every one that sweareth by him, shall rejoyce or glory in him.*

Ergo

Ergo, to swear is lawfull for Christians.

ANABAP. ANSWER.

It was lawfull to swear when God commanded it under the law, but it is not now lawfull for Christians, sith Christ hath forbidden it in the Gospell.

REPLY.

1. The same God is Law-giver both to the *Jewes*, and *Christians*, and the same truth shineth in the law, and in the Gospell, only with this difference: in the law it shined through a tiffany or vaile of rites, and ceremonies: but in the Gospell as it were with open face. The vaile is now taken away, whereof religious swearing by the name of God was no part. For an oath containeth not a resemblance of Christ, but a worship of God. It is no type or sign of grace, but seale of truth, the sense whereof is meer morall, the law of it naturall, the use perpetuall, the worship performed in it to God is essentiall. When we call God to witnesse a hidden truth, in the sincerity of our intentions, wee agnize his Sovereigne greatnesse. For every oath is by a greater, *Heb. 6. 16.* we professe his all-seeing wisdome, we invoke his revenging justice, which are not rituall, but substantiall parts of worship. In which regard in the texts of the Prophet *Jeremy* above alleadged, swearing is joyned with the feare of God, and cleaving to him; both duties of the first table, required by the eternall and morall law of God.

2. As we have warrant for swearing in the old Testament, so also in the new; for Christ himselfe was made our Priest by oath. *Heb. 7. 21.* *Those Priests were made without an oath, but this with an oath, by him that said unto him, The Lord swear and will not repent, thou art a Priest &c.* By so much was Iesus made a surety of a better Testament. God his using an oath for confirmation of Christ his Priesthood warranteth the custome of giving, and taking an oath at the Inauguration of Emperours, Coronation of Kings, Consecration of Bishops, Ordination of Ministers, and generally the admission of any person of quality into any place of trust, or command, or weighty charge, in Church or Common-wealth. God himselfe using this kind of confirmation, confirmeth this kind and use of an oath. Neither are promissary oaths only approved by the Gospell, to bind our faith, and assure loyalty and fidelity, but also assertory, to cleare doubtfull truth, and end litigious suites; *Heb. 6. 16.* *For men verily swear by the greater, and an oath for confirmation is to them an end of all strife, even Christ himselfe who*

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is **A M E N**, the faithfull wisse, and in whom all the promises of God are yea and **A M E N**, often corroborateth his divine Essayes and heavenly promises, with that sacred ingemination **A M E N**, **A M E N**; which is virtually, if not formally, an oath according to the strict definition of an oath, which is, *affirmatio religiosa*, or as the Schooles define it more fully, *affirmatio vel negatio interposita religione*, a religious asseveration, or the affirming and denying any thing with a divine attestation.

3. Christ in the fifth of *Matthew* forbiddeth not all kind of swearing, but the ordinary and accustomed swearing then in use among the *Jewes*, and allowed by the *Scribes* and *Pharisees*, who erroneously conceived, that swearing by heaven and earth, or *Jerusalem*, or any creature, was no taking Gods name in vain, because in such oaths Gods name was not used. This practice of theirs our Saviour condemnes, and refutes their error, *Mat. 5. 34. Swear not at all, neither by the heaven, for it is Gods Throne, nor by the earth, for it is his Footstool, nor by Jerusalem, for it is the City of the great King, &c.* But of this more in the solution of the adversaries objections.

A R G U M E N T II.

That which hath been practised by God himselfe, the elect Angels and Saints speaking by divine inspiration, cannot be sinfull or unlawfull; else we should make God himselfe the Authour of sinne, and lay impiety or iniquity to the charge of holinesse and justice it selfe.

But the Scripture bringeth in, first, God swearing, *Gen. 50. 24. Exod. 13. 5. 11. Exod. 33. 1. Numb. 14. 16. 23. 30. Num. 32. 10. 11. Dent. 1. 8. & 8. 35. Ios. 5. 6. Psal. 95. 11. & 110. 4. Heb. 6. 17. & 7. 21. 22.* Secondly, Angels, *Dan. 12. 7. I heard the man clothed in linen, when he held up his right hand and his left to heaven, and swore by him that liveth. Rev. 10. 5. 6. And the Angell which I saw stand upon the Sea, and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever, that there should be time no longer.* Thirdly the Saints *Abraham, Gen. 21. 24. Iacob. 31. 53. Ioseph, Gen. 47. 35. Moses, Ios. 14. 9. David, 1. Sam. 20. 3. & 24. 22. Ionathan, 1. Sam. 20. 16. Eliah, 1. Kings 17. 1. Gedaliah, 2. Kings 25. 24. Asa, 2. Chron. 15. 14. Obadianah, 1. Kings 18. 10. Elisha, 2. Kings 2. 6.*

Ergo,

Ergo, swearing is not unlawfull.

ANABAP. ANSWER.

God giveth the law to us not to himselfe, and for the examples alleadged out of the old Testament, they are no good Precedents for us to follow, because the people of God were not forbidden to swear by God in the law, but we are by Christ in the Gospell.

REPLY.

Though God be under no law, yet he is a law to himselfe, his nature is his law, which he never doth or can transgresse, violate or dispense with. He is all light, and there is no darknesse; all truth, and there is no falshood; all justice, and there is no iniquity in him.

Neither is it true that the Saints under the Gospell lie under a greater restraint in respect of oathes, then those under the law: for as they, so these have not refused upon just cause, and weighty occasions to appeale to God, and call him to attest the truth of their speeches, and sincerity of their intentions. For how many sacred attestations in this kind find we in the writings of the Apostle? neither can it bee said he used them being transported by passion, or out of infirmity, for his Epistles are inspired, and the religious asseverations in them, are no other then the dictates of the Holy Ghost. Such are these Rom. 1. 9. God is my witnesse whom I serve with my spirit in the Gospell of his Son, that without ceasing I make mention alwayes of you in my prayers, Rom. 9. 1. I say the truth in Christ, I lie not, my conscience also bearing witnesse in the Holy Ghost, that I have great heavinesse and continuall sorrow in my heart, 2. Cor. 1. 23. I call God for a Record upon my soule, that to spare you I came not as yet to Corinth, Gal. 1. 20. Now the things which I write unto you, beheld, before God I lie not. Phil. 1. 8. For God is my Record, how greatly I long after you all in the bowells of Iesus Christ, 1. Thess. 2. 10. Yee are witnesses, and God also, how holily, and justly, and unblameably we behaved our selves among you that beleeved.

ARGUMENT III.

No part of Gods true and substantiall worship can be sinfull; else vertue should be vice, and godlinesse it selfe wickednesse, light should bee darknesse, and good, evill. But swearing with such cautions and provisors as are set downe by the Prophet *Jeremy*, is a part of Gods true and

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substantiall worship, for it is a religious invocation of his name, with an acknowledgement of his omniscient wisdom, and omnipotent justice: omniscient wisdom, whereby he knoweth all hidden things, and the very thoughts and intentions of the heart of man; and omnipotent justice, whereby he is able and will punish those sinnes, which come not within the walk of mans justice.

Ergo, swearing after a religious manner cannot be sinfull.

ARGUMENT IV.

Whatsoever is necessary for the detecting and punishing of wickednesse and vice, and the acquitting of innocencie, and preservation of all humane commerce, and society, cannot be sinfull and unlawfull. For where God appointeth the ends, he appointeth also the meanes; and as the powers that are, are ordained by God, so the estates that are to continue among men, are established by him.

But the giving and taking of oathes, is necessary for all these ends, as the experience of all Societies demonstrate, and the practice of all Courts both Ecclesiasticall and civill, and the custome of all nations, wherein there is any use at all of distributive or commutative justice.

Ergo, taking and giving oathes cannot be unlawfull.

To these two latter arguments, because the Anabaptists have shap'd as yet no answers, I forbear to adde any thing for the confirmation or illustration of them, and now I come to refell their objections, and break in pieces those bulrushes, wherewith they fight against the lawfull use of oathes, as well publick as private.

If all oathes are forbidden simply, then no Salves, or Provisoës, or limitations above mentioned will help the matter.

Obj. I.

But all oathes are forbidden simply, *Mat. 5. 34. But I say unto you sweare not at all,* and *Iames 5. 12. But above all things my brethren sweare not.*

Sol. I.

Ergo, no religious Christian must or may sweare upon any tearntes. To oppose as it were the prohibition of the Sonne to the command of the Father, and to affirme that, what the Father commandeth in the Law, the Sonne forbiddeth in the Gospell, is to blaspheme with *Marcion*, and make the precepts of the holy Ghost to clash one against another.

another. I answer therefore as before, that our Saviour forbiddeth not all kind of oathes, or manner of swearing, but such as was then in use, and allowed by the *Scribes* and *Pharisees*, who fondly and absurdly conceived, that to swear by heaven or by earth, or any other creature was no breach of the third Commandement, because in such oathes they took not Gods name in vaine; and this is Saint *Ieromes* interpretation: Christ, saith he, *forbids us not simply to swear by the creatures, viz.* either by the heaven, and earth, as the *Scribes* and *Pharisees* used to swear, nor by the light, as the *Manichees*, nor by the Stars, as *Iupiter* in the poet, *per sidera iuro*, nor by the life of their Princes, as the *Egyptians* and *Romans*, *per genium Caesaris*, or, *per patrios cineres*, by their parents ashes, as most of the heathen. For sith swearing is a part of divine worship, to swear by any creature is to ascribe a deity unto it, and to commit idolatry. And if the originall be read without a comma or colon thus, swear not at all neither by heaven, &c. then it is evident that Christ in these words forbids not the act of swearing, but the unlawfull form. But because in some ancient copies there is a colon after the prohibition Swear not at all: I answer,

Secondly, that Christ here forbids all Christians to swear upon any slight, or trifling occasion, or in their ordinary communication, but saith he, *let your yea, be yea, and nay, nay*; that is, affirme a truth, and deny a falsehood simply and barely without making the holy and reverend name of God accessary to your vaine and triviall discourses; No grave or sage person would endure to be brought in for a witnes in every petty matter of smal or no consequence, to which yet most mentremble not to call the Sovereigne Majesty of heaven and earth to testifie. An oath, saith *Aristotle*, is *munus sanctum*, a thing most pretious and venerable, not unfitly compared by Saint *Augustine*, to a dangerous medicine, never to be applied but in a desperate disease: then and then only an oath is warrantable, when nothing but an oath can be available.

Christ, saith * *Peter Martyr*, requires that all Christians so carry themselves, that there need to be no oath among them. Saint *Augustine* further addeth, that to prevent the danger of perjury, Christ here forbiddeth all customary swearing, because perjury is a precipice and breakneck of the soule, Christ forbids us as it were to come neare the edge of the hill, and not at all to venture upon an oath unlesse we bee drawn thereunto, and lawfully required by a Magistrate or some other, in a case of great importance.

Secondly, the *Anabaptists* dispute thus, Whatsoever commeth of

Calv. instruct. adv. Anapab. Populus male instructus a suis doctoribus putabat non jurari cum oblique sumebatur nomen Dei. Comment. in Matth. non prohibet, ne juremus, sed ne juremus per creaturas.

* Peter Martyr loc. com. claf. 2. c. 2. Legem a nobis exigit, ut ita fideliter ex charitate simul vivamus, quo nobis non opus sit juramento. August. Serm. 28. de verb. Apost. Dominus & Iacobus ideo prohibuerunt jurandum, non ut illud prorsus e rebus humanis tollerent, sed quia cavemus a perjurio non facile jurando.

Obj. 2.

evil

evill is sinfull, but all oathes come from evill. (For Christ himselfe *Mat. 5. 37.* Saith, Let your communication be yea, yea, nay, nay: for whatsoever is more then these commeth of evill) Ergo, all oathes are sinfull.

Sol. 1.

But we answer, First, that the Proposition is not currant. All that commeth from evill, or is occasioned by evill, is not sinfull. For, *Ex malis meribus bona nascuntur leges.* The best lawes were enacted upon ill occasions, and very corrupt manners of men: apparell at the first came from evill, viz. shame for sin, and singular Antidotes, and remedies, were found by occasion of venemous humours, and maladies of the body: yet are they good and wholesome: so, though giving and taking oathes came at the first from evill, namely the want of charity, or fidelity in men, yet it doth not follow that oathes are evill or sinfull in themselves.

2.

The assumption is not true of all oathes, but of vaine, rash, or false oathes; or customary swearing, at every other word in an ordinary communication, these come from evill, (i.) the Devill, or from an ill habit, or a bad conscience.

Obj. 3.

The Anabaptists argue thus, Those things that are future, are not in our power, therefore in swearing to doe such or such things, to performe such or such Covenants, is to expose our selves to the danger of Perjury.

But we answer.

1.

That, if there were any force in this argument at all, it would overthrow all promises, as well as oathes; nay it would impeach our vow in Baptisme, to forsake the Devill and all his works, and to fight under Christs Banner, &c. For those things are not in our power, and therefore in those and all other promissory oathes, there is a condition tacite, or expressed, *Si Deus voluerit*, as farre as God shall enable us, or So help me God, or God being my helper.

2.

In all such oathes by which we binde our selves to performe any future act, we sweare not simply to make good the event, which often is not in our power, but we engage our wills and utmost endeavours, neither are we guilty of perjury, if we would, and could not, but if we could and would not keep truth, and be as good as our words.

Obj. 4.

If the heathen have been more carefull to retrain the violation of the name of God by frequent and usuall swearing then we, they shall rise up in judgement against Christians, and condemne them at the last day: for among them the Priests seldome or never sware, the *Esse* esteemed no better of swearing then of perjury, if a man among them

them were put to his oath, they accounted him a confessed lyer, and such an one who had lost his reputation among honest men. *Plutarch* in his *Roman Problemes* yeilds a reason why the Priest of *Iupiter* might never sweare, because they held it a great derogation to that venerable opinion all ought to have of him. *Pythagoras* was so strict in this point, that when he might have avoyded a mulct of three talents if he would have sworne, he chose rather to endure the penalty, then hee would take an oath in defence of the truth. The *Scythians* refused to take an oath enjoyed them by *Alexander*, and scoffed at the scrupulous caution of the *Grecians*, who would passe no act without signing it, and swearing to it; *Scythæ colendo fidem jurant*, our *Scythians* faith is our band, and our promise our oath. Those who blush not to break their faith with men, will make no scruple of conscience to forswear themselves by their Gods; An honest mans word is as good as his oath, and a prophane persons oath is no more to be regarded then his word.

All these examples of the heathen may bee alleadged to good purpose, to shame and confound those Christians in name, who rap out oathes by no allowance, who turn Christs meritorious sufferings in all his parts into blasphemies, and wound his very wounds. Assuredly if men shall give account at the day of judgment of every idle word, much more of execrable oathes: but it will not follow, we may not sweare lightly or rashly to the great dishonour of God, and scandall of religion; and therefore wee may not honour God by an oath, by calling him to witnesse in matters of greatest moment, whereby we agnize his soveraigne Majesty, we professe his all-seeing wisdom, we invoke his sin revenging justice, against all those who dare put his holy and dreadful name, to that which their conscience tells them is a falshood.

Whereas it is said that an honest man will have as well a care of his word as his oath, and a dishonest man as little regard of his oath, as his word; this is but a vaine flourish: for an honest man who will have a care of his word, will have a greater care of his oath: and a twist is stronger then a single string; and although many dishonest men will falsifie their word for their advantage, yet they will not so easily bee brought to forswear themselves, in regard of the severe penalty of the law; and the infamy and horreur of the sinne of perjury: whereof the *Hebrewes* write, that at the giving of the tables in Mount *Sinai*, when the law was proclaimed against perjury, heaven and earth shook as it were trembling at so horrid a crime. The issue and effect of all is this, as God sweareth by himself for our comfort, so we may swear by him, for his

glory:

Y

Curtius l. 7.
Grecorum cautio est acta consignare, & Deos invocare, nos religionem in ipsa fide nominare qui non reverentur homines, fallent Deos.
Cic. pro Rosc. Comædo.

Sol. 1.

2.

Martyr. loc. com. claus. 2.
c. 7. Cum in Sinai darentur tabule, statim ut lata lex est de perjurio totus orbis est concussus.
Jer. 4. 2.

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glory : may the Prophet goeth farther, *we ought*, and it is our duty to *take an oath in truth, by the truth, and for the truth; in truth*, that is, in a true and just cause; by *the truth*, that is, by God, who is the truth; and for *the truth*, that is, for the manifestation and confirmation of truth.

The second difficulty concerning oathes, is, whether they may bee imposed. I answer briefly, they may, both by supream and inferiour Magistrates, deriving their authority from him; this I prove, First, by cleare testimony of Scripture: Secondly, by the examples of holy and religious men, who have both administred, and taken such oathes: Thirdly, by evidence of reason.

A R G U M E N T I.

Jos. 23. 7. 8.

In the charge that *Ishuah* gave to the Elders, Heads, Iudges, and other officers of *Israel*; among other things, there is this remarkable passage: *Tee shall not make mention of the names of other Gods, nor cause to sweare by them; neither serve them nor bow your selves unto them: but cleave to the Lord your God as you have done this day*, whence I thus frame my argument.

What the Rulers of *Israel* were forbidden to doe to other Gods, this passage sheweth, that they may and ought to doe to the true God.

But the Rulers of *Israel* are forbidden to make mention of, or cause any to sweare by the Gods of the heathen.

Ergo, they may, and ought to make mention of the name of the true God, and require, and cause men to sweare by him; when an oath shall be required of them.

A R G U M E N T II.

What the Saints of God are recorded to have done, and they are no where reprov'd for the doing thereof, in holy Scripture, we may doe; for all those things were written for our example, 1. Cor. 10. 6. But the Saints of God are recorded in holy Scripture, to have exacted, and taken oaths imposed: for *Abraham*, Gen. 24. 23. *maketh his servant sweare by the Lord God of heaven, that he should not take a wife to his sonne of the daughters of the Canaanites: David* being urged by *Saul*, sware, 1. Sam. 24. 21. 22. *that he would not cut off Sauls seed after him. Ezra made the*

chiefe

chiefe Priests, and all Israel, to swear that they would put away their strange wives, according to the commandment of God, Ezra 10. 5. Nehemiah 5. 12. called the Priests and tooke an oath of them, that they should doe according to their promise, that they should restore unto their brethren their lands, their vine-yards, their olive-yards, their houses, and also the hundred part of their monie, and of the corn, wine, and oile; they exacted of them.

Ergo, Christians may lawfully both impose and take oathes.

ARGUMENT III.

All Christian Magistrates may command those who are subject to their authority, such things as are lawfull and necessary for the discharge of their office, and the preservation of humane society.

But oathes are things lawfull, as is proved in the former question; and they are necessary for the execution of the Magistrates office, and the preservation of humane society: For without such oathes the Common-wealth hath no surety upon publick officers, and Ministers; nor Kings upon their subjects, nor Lords upon their tenants: neither can mens titles be cleared in causes civill, nor justice done in causes criminall; nor dangerous plots and conspiracies, be discovered against the State.

Ergo, Christian Magistrates may command those that are under their authority, to take oathes; and this is the constant judgement of the reformed Churches.

But they object, no man may be enforced to any act of Religion, for Tertulian saith acutely and truly, *nec Religionis est Religionem cogere; It is against Religion, to compell or enforce Religion.* But the taking of an oath whereby we invoke God, is an act of Religion: Therefore no man may or ought to bee enforced to take an oath.

There are two sorts of acts of Religion, inward and outward; First inward, as to adhere to God; to love him, to beleive in him, and put our confidence, and place our happinesse chiefly in him: these, and such like acts of Religion cannot be enforced. Secondly outward, as comming to Church, receiving the Sacrament, and making confession of our faith; fasting and prayer: these latter may be enforced, as wee see by the example of *Iosiah, who compelled all Israel to serve the Lord,*

Harm. confes.
sec. 19. nempe
Helvetica. c. 30
Damnatus Ana-
nabaptistas, qui
negant Magi-
stratui iura-
menta prestan-
da esse.
Augusta 1. con-
fess. art. 16.
Christianis li-
cet exercere
iudicia lege
contrahere,
tenere proprium
iuramentum
postulantibus;
Magistratibus
dare. Et infra,
Damnant Ana-
baptistas,
qui interdicunt
hec civilia of-
ficia Christianis.

Obj. I.

Sol.

2 Chron. 24;
23.

Luke 14. 23

and by the speech of the King in the Parable, *who made a great supper, and bade many guests, and when they had made their severall excuses, said to his servant, Goe to the high waies and hedges, and compell them to come in, that my house may be full.* Among these latter acts of Religion is the taking of an oath, which though in all leagues, and covenants, and holy vowes, it ought to be free; yet in diverse cases for the manifestation of truth in legall proceedings, and setting a period to otherwise endlesse suits, may lawfully be exacted and imposed.

Obj. 2.

No Christian Magistrate, or any other, may increach upon the Sovereigne prerogative of Almighty God. But it is the Sovereigne prerogative of Almighty God, to bind the consciences of men, therefore no Magistrate, or any other, may impose an oath: whereby the consciences of men are tyed and bound.

Sol. 1.

As it is the prerogative of God to search the heart, so also to bind the conscience immediately, and directly: the lawes, ordinances, or commands of men, may work upon the outward man, but they cannot engage the conscience directly and immediately, or by themselves; but so farre only as they may be included in the generall command of God, which is to obey those that are set over us in such things, as are not repugnant to his will. Whence it is, that the Apostle pressing the doctrine of obedience to higher powers, saith, *Rom. 13. 5. that wee must needs be subject, not only for wrath, but for conscience sake.*

2.

This very particular of swearing by Gods name, when we are required thereunto, is commanded by God himselfe; *Ier. 4. 2. and so the Magistrates command hath strength and power, to tie the conscience from Gods command.*

Obj. 3.

None ought to be put to their oath who are like to forswear themselves, for this both the Civill and Common law forbiddeth, because it is a kind of thrusting men downe a steep hill, to the ruine of their soules by perjury. But such is the condition of the greater sort of men, that it is very likely, for hope of reward, or to save their lives, limbes, liberty, or estate; they will streigne a veine in their heart, and take a false oath: therefore men ought not to be put to their oathes.

Sol. 1.

If a man be defamed for a prophane person, or common swearer, and much more if he have been convicted of perjury, he ought not to be put to his oath; lest where before he *durst*, he may the second time *make shipwrack of his faith, and a good conscience.* But the rule of the law is, *Supponitur esse bonus, qui non probatur esse malus; He is supposed to be an honest man, against whom there are no proofes, or strong presumptions, that he is otherwise.*

3. Though

Though the Magistrate in some cases for the publick good exact an oath of many men who forswear themselves, yet is not the Magistrate any way author of, or necessary to their perjury. For he requireth them to swear truly, not falsely, and for ought that he knoweth, they may as well cleare themselves, as condemne themselves upon their oath; neither doth there appeare unto him any cause, or just suspicion, that the party to be sworne, is like to take a false oath; for if there doe, both in conscience and in discretion, he will be shie of administering an oath to such a person, in such a case.

The third difficulty concerning oathes is, whether the oath *ex officio*, be lawfull; that is, whether a Magistrate Ecclesiasticall or temporall, may require and exact an oath of a man, which in duty hee is bound to take, in a case which concernes himselfe; and may tend to his owne prejudice, and damage. As in *Ninus* his victories, every former conquest, was *gradus futura victoria*, a degree and step to a latter; so it falleth out in the determination of the difficulty concerning oaths: the resolution of the former question, is a step and furtherance to the latter. For if oathes be lawfull, the Magistrate may enioyne them by his authority; and if he may impose any oath, especially the oath *ex officio*: without which, the ordinary proceedings, as well in Ecclesiasticall Courts as temporall, will be stopt; and all speedy course of justice hindred: and although what hath been formerly alleadged in justification of the imposition of oathes, might suffice to resolve the consciences of men, not forestalled with prejudicated opinions: yet because this kind of oath hath been of late cryed down with much vehemency, and bitterness; for the satisfaction of scrupulous minds, I will endeavour to bring more pregnant proofes, for the lawfull and necessary use thereof, then I have yet found in any, who have travelled most in this argument, especially to bring water to their owne Mills.

ARGUMENT I.

Every oath which may be taken in truth, judgement, and righteousness, is lawfull; such is the oath *ex officio*.

Ergo, lawfull.

The Proposition is the Prophet *Jeremies*, the assumption is thus proved, according to each part of it. First it may be taken *in truth*, neither is it required otherwise to be taken; the Tenour of it being, "There are Articles in Court against you, or questions to be demanded of you;

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"you shall answer the truth, and the whole truth, and nothing but the truth; so farre as you know, and by law you are bound, so help you God. Secondly, it may be taken in judgement, for before wee are required to give answer to any particular, the Articles are distinctly read unto us, and we may deliberately and judicially shape our answer thereunto at the present, if we perfectly remember every circumstance, and find no scruple in the interrogatory: or we may crave farther time to bethink our selves, to give a fuller answer. Thirdly, it may be taken in *righteousnesse*: for if we be innocent by our oaths, we shall acquit our selves, and if guilty, we shall give way to justice to proceed: and as it is a righteous thing to acquit an innocent, so also to detect a Malefactor, in which regard *Iesuah* perswadeth *Achan* to glorifie God by confession of his sinne.

Joſ. 7. 19.

ARGUMENT II.

For what we have a President from the actions of our Saviour, we may lawfully doe. For *Saint Bernard* saith truly, every action of Christ serveth for our instruction.

But we have a President from Christ, for answering directly upon oath in a case criminall; which proved also Capitall. *Matth. 26. 63. 64. the high Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Sonne of God. Iesus said unto him, thou hast said. Neverthelesse I say unto you, hereafter shall you see the Sonne of man sitting at the right hand of power, and coming in the clouds of heaven; then the high Priest rent his cloathes, saying, he hath spoken blasphemie.*

Ergo, we may lawfully answer upon oath, in a cause criminall; concerning our selves.

ANABAP. ANSWER.

That as it was no robbery in Christ to be equall with God, so it was no blasphemie in him to say that he was the Sonne of God: and therefore this answer of Christ was in no cause criminall; and consequently, his example no President for us in the like.

REPLY.

It is true, that neither Christ himselfe, nor any of his holy Martyrs or Saints, who have been put to most cruell torments, and death, were

were guilty of any such sin or crime before God, for which they notwithstanding suffered such things: yet, because either by the Roman lawes, or in the opinion of the Magistrate, those things of which they were accused, were esteemed crimes; and they punished as Malefactours: their examinations, and trials, are truly said to bee proceedings in *criminall, yea and capitall causes*: and the patient is as much prejudiced, and infinitely more wronged, if he suffer death, or bonds, upon his confession of the fact: if it be no crime at all. Therefore this example serves to that end, for which it is brought.

If it had been either unlawfull for the high Priest to require Christ to answer upon oath, concerning that which the high Priest judged a capitall crime, or for Christ to have given a direct answer in such a case; he would have reprov'd the high Priest for adjuring him in such manner as he did: or at least answered him with silence as he did *Pilate*, and him also, in other questions.

ARGUMENT III.

What was appointed by the law of God, cannot be in its own nature sinfull; or repugnant to the law of nature. For though some part of the law of God delivered by *Moses*, doe not now bind us to the performance thereof: yet wee are bound to beleive that law was *just, and holy, and good*; and commanded nothing in its own nature sinfull, or repugnant to the law of nature, or right reason.

But answering upon oath in causes criminall, which might tend much to the prejudice and dammage of the examined, was appointed by the law of God.

Ergo, answering upon oath in causes criminall, is not sinfull and repugnant to the law of nature.

Exod. 22. 11.
Num. 5. 19.
1 Kings 8. 31.
Ezra 10. 5. 11

ANABAP. ANSWER.

Neither are the judicials of Moses now in force, neither was any oath ex officio, administred to the Jewes, like to ours.

REPLY.

This argument is not brought to prove the necessity of taking an oath now in those very cases, as namely of *jealousie, loan, and the marriage of strange wives*, but the lawfulnessse of demanding, and taking an

The lawfulnessse of Oathes,

an oath in causes criminall in generall.

All these instances come home to the point in question, and the argument holdeth strong à *comparatus* after this manner. No sufficient reason can be alleadged, why oathes may not bee imposed and taken as well by Christians under the Gospell, as by Jewes under the Law in causes criminall, reflecting upon themselves: but oathes were lawfully demanded and taken by the Jewes in causes criminall, therefore they may be so by Christians. That such oathes were by Gods law injoynd to the Jewes, appeareth first in case of loane or trust, *Exod.* 22. 10, 11. *If a man deliver to his neighbour an Asse, an Oxe, or a Sheep, or any beast to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them, both that hee hath not put his hands to his neighbours goods; and the owner of it shall accept thereof, and he shall not make it good: but if it bee stolne from him, he shall make restitution unto the owner thereof.* In the case of jealousy, *Numb.* 5. 19. *And the Priests shall set the woman before the Lord, and uncover the womans head, and put the offering of memoriall in her hands; which is the jealousy offering: and the Priest shall have in his hand the bitter water, that causeth the curse; and the Priest shall charge her by an oath, and say to the woman, if no man hath lyen with thee, and if thou hast not gone aside to uncleannesse with another, instead of thy husband, be thou free from this bitter water, which causeth the curse, &c.* In the case of trespassse, *1. Kings* 8. 31. *If any man trespassse against his neighbour, and an oath be laid upon him, to cause him to sweare; and the oath come before thine Altar in this house: then heare thou in heaven, and doe, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.* In case of prohibited marriages, *Ezra* 10. 5. 11. *Then arose Ezra, and made the chiefe Priests, the Levites, and all Israel to sweare; that they would put away their strange wives of the people of the land: and they sware. And Ezra stood up, and said unto them, ye have transgressed, and have taken strange wives, to increase the trespassse of Israel. Now therefore make confession unto the Lord God of your fathers, and doe his pleasure; and separate your selves from the people of the land, and from the strange wives. It is true, these cases are not every way parale to ours, for our Priests have no receipt at this day, to make the water of cursing; nor are we prohibited to marry with forreyners, so wee marry in the Lord: neither doe we put men to their oathes in actions of trespassse, but if the party accused deny it, we convince him by witnesses:*

yet

yet this exception cutteth not asunder the finewes of the former argument. For though the cases in particular bee very different, yet they agree in this generall; that oathes have been lawfully urged and exacted of men, touching matters dammageable, criminall and penall to themselves: and if oathes may be lawfully imposed and taken in this kind, to satisfie the humour of a jealous husband, or still the clamour of a private person wronged, how much more is it equall and just, that this be done upon the judges office, who is no way privately interested, and for the satisfaction and preservation of the Church or Commonwealth, to remove a common scandall and offence by the parties clearing himselfe, or his condigne punishment?

ARGUMENT IV.

What is just and equall and may bee done without breach of Gods law in Temporall Courts, cannot be unjust, nor derogatory to the divine law in Spirituall.

But oaths *ex officio* though not known by that name, are usually taken & held to be just and lawfull in temporall Courts, namely, Leet-Courts, Sessions, Assises, Chancery, and Court of Request. For the Jury are upon oath to present all annoyances, abuses, and transgression of penall Statutes, whereof themselves may be, and often are guilty; and the Defendants in Court of Request and Chancery, answer upon oath to bills put against them, the particulars whereof often deeply concern them; and in case they give not a direct and full answer, they proceed against them, *pro confessis*: and if they answer directly and fully, in case they are faulty, either by denying they forswear themselves, or by confessing the matter of fact, they consequently condemne themselves: nay which is very considerable, they who are the greatest oppugners of our Ecclesiasticall Courts, and greatest sticklers for the discipline of Geneva, are forced to make use of the oath *ex officio* themselves. For Comperell was appointed by the consistorie of Elders of Geneva to be examined upon oath concerning three interrogatories about dancing, whereof two concerned what he had in his very purpose and intention of mind; and this their practice was agreeable to the decree of a Nationall Synod held in France, in the year 1565. where-

The lawfulnessse of Oathes,

by it is resolved that the faithfull may bee *constrained* by the Consistorie to tell the truth, so farre forth as it derogate nothing from the authority of the Magistrate. This *constraint* could not be by fine, or imprisonment, or torturing the body: for in so doing, then they should trench upon the Civill Magistrates right, but by imposing of an oath, which is a kind of *torturing of the conscience*.

Ergo, oathes *ex officio* are just and lawfull in Spirituall Courts.

ARGUMENT V.

If the oath of purgation, whereby a man in a cause criminall is required to take his corporall oath, that he is not guilty of such an offence, wherewith he is charged, bee lawfull; the oath *ex officio* cannot be unlawfull: for they are either the same, or at least stand upon the same ground. But oathes of purgation as they have been very ancient, so they have bin alwayes held lawfull, and in many cases necessary.

Ergo, the oath *ex officio* is also lawfull.

Now for an oath of purgation we find it as ancient as the Trojan warres, *Agamemnon* being suspected to be nought with *Hippodamia*, commanded an Host, or Sacrifice to bee brought, and drawing his sword, he divided it in two parts; and passing between them with his bloody sword, sware that hee had never defiled *Hippodamia* by incontinence. In the eighth generall Councell, Action 5. when *Photius* the heretick was demanded by the Councell whether he would admit of the Ordinances of the holy Fathers, and he answered not any thing thereunto; the President of the Synod signified unto him, that by that his silence he should not escape, but the rather be condemned; silence in such a case evidently arguing guilt. In a Councell held at *Tribur* a layman, in case of vehement suspition, is appointed to purge himselfe by his oath: and a Priest to be interregated by the consecration of the holy Sacrament; and before this, *Sixtus* the third an ancient Bishop of *Rome*, upon the accusation of one *Bassus*, did willingly make his purgation upon oath; and *Gregory* the great injoynd *Leo*, *Memius*, and *Maximus*, three Bishops; to cleare and purge themselves of severall crimes by their oathes.

Distis Cretensis, l. 2. de bello Trojan.

Can. 21.

Grav. l. 2. q. 4. c. mandastis.
Greg. Ep. 23.
ad Justin. c. 1.
c. Ep. 8.

ANABAP: OBJECT.

But they object out of the law, *Nemo tenetur seipsum accusare vel prodere, five propriam turpitudinem revelare*: No man is bound to accuse or detect himselfe, or lay open his own shame: But by taking the oath *ex officio*, he bindeth himselfe, if he be a Delinquent, to discover his own crimes; and so lay open his nakednesse: therefore no man is bound to take the oath *ex officio*.

Obj. 1.

No man is bound to goe to the Magistrate, and indict himselfe, and give the first notice of any crime he hath committed: but the case is altered, when upon a fame, or strong presumptions, he is legally called before a Judge, and according to forme of law, required upon oath to testifie the truth. For then, as saith *Aquinas*, *Non ipse se prodit, sed ab alio proditur, dum ei necessitas respondendi imponitur, per eum cui obedire tenetur*: He doth not detect himselfe, but is detected by another; when the Iudge to whom he is bound to answer directly, by interrogation upon oath extorts the truth from him.

Sol.

Neither doth the law, nor the Judge principally, nor in the first place intend by ministring such an oath to intangle, much lesse condemne him out of his own mouth; but find out the truth and clear the party thereby, if he be innocent; and in such case by refusing the oath, he wrongs himselfe and his own cause.

We cannot follow a better President then our Saviour, but he when he was examined of his Disciples and Doctrine, *Jo. 18. 19.* would give no direct answer, whereof the high Preist might have taken advantage; but puts him off, *v. 20, 21.* to those that heard him, saying, *I speake openly to the world, I ever taught in the Synagoge, and in the Temple, whither the Jewes alwayes resort; and in secret have I said nothing; why askest thou me? aske them that heard me.* Therefore we ought not to confesse ought against our selves by oath, or otherwise: but put our adversaries to the prooffe.

Obj. 2.

In a case where other prooffe may be had, there is no necessity for a man to give advantage to his adversary by his owne confession: but in case there be no other evidence, and the lawfull Magistrate to whom we are bound to give a direct answer in obedience to his lawfull command, this example of our Saviour doth not warrant us to use any evasion or tergiversation.

Sol. 1.

The example of our Saviour was truly alledged above to the contrary, for though upon a bare interrogation of the high Preist, hee did not

discover himselfe unto him, what he was: yet upon his adjuration, which was a requiring to answer upon oath, hee acknowledgeth himselfe to be Christ the Sonne of God.

Obj. 3. Every oath ought to be for confirmation, to put an end to all strife, *Heb. 6. 16.* But this oath *ex officio*, is not ministred to make an end of any Litigious suite, but rather to begin it, and set it on foot; for as soone as Articles are put in against a man, before any pleading of the cause on either side, this oath is usually tendered.

Sol. 1. There are two sorts of oathes, promissory of things to come, assertory of things past. In promissory, there is no respect at all had to compose any difference, or controversie, but to assure loyalty or fidelity: in assertory oathes, one end is ending strifes, but not the only end; neither doth the Apostle imply, that every controversie may be decided and ended by a single mans taking his oath. For this oath may be suspected, and the contrary thereunto depofed by others; and sometimes evidence of fact controls his oath: but the meaning is, that in controversies among men, the oath of an honest man, is a great meanes to set a period to farther waging of Law.

2. Even this oath tendeth to the speedier ending of controversies; and oftentimes it stops all farther proceedings, when the party burthened by presumptions, is cleared and dismissed upon his oath.

3. Though this oath be given in the beginning of a suit, to lay a firme ground, and foundation thereon: yet the intention of him that ministreth the oath, is by clearing the matter of fact, to proceed more speedily to the *Quaestio Iuris*; and the pleading it, and more maturely deciding it: and so this oath tendeth to the sooner ending of strife.

Obj. 4. Either the crimes objected against any man are manifest, or hidden: if they bee open and manifest, there needs no oath *ex officio* to discover them, but witnesses only are to be produced, which in such cases cannot be wanting: and if they be hidden and secret, then the Apostles rule takes place, *1. Cor. 4. 5.* *Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the Counsels of the hearts; and then shall every man have praise of God.*

Sol. 1. The Apostle speaketh not in that place against any judicall proceedings, but against private, rash, and uncharitable judging of our brother, and taking his words in the worst part, without any just ground; or censuring not so much his outward actions or speeches, as inward intentions, known only to God. Such perverse judging, our Saviour condem-

condemneth, *Matth. 7. 1.* And this Apostle *Rom. 2. 1.* Therefore thou art unexcusable O man, whosoever thou art that judgest.

As in the skye sometimes there is cleare light, and perfect day, sometimes perfect darknesse, and yet besides these, a third condition which we call *twilight*, neither so light as day, nor so dark as night: so the actions of men, for which they are questionable in Spirituall or Temporall Courts, are of three sorts; some are altogether hidden, of which there can be brought no sure prooffe, nor strong presumption; the judgement of these must be reserved to the last day, when Christ shall reveal the secrets of all hearts: some are done as it were in the face of the Sunne, whereof there may be strong and evident proofes brought; in such cases a Judge ought to proceed *secundum allegata, & probata*; and not put the conscience of any man as it were upon the wrack, to extort the truth from him by oath. Lastly, some are of a mixt nature, neither fully open and manifest, nor altogether hidden, such whereof there are strong presumptions, and a generall fame, but no pregnant prooffe: in such cases the oath *ex officio* is of use, whereby the truth may be more and more discovered, and the party either cleared upon his deniall, or convicted upon his confession; or held *pro confesso*, by his evasions and tergiversations, and refusing to be put to the test of his oath.

ARTIC. 6.

Concerning the office of the Civill Magistrate.

See a Booke
lately printed
called Mons
mortality.

Cic. 1. 2. de
nat. deorum.

THere remain many other errors of the Anabaptists, some blasphemous, as the denying the incarnation of Christ from the substance of the blessed Virgin; some impure and lascivious, as maintaining the plurality of wives: some drowzie and sottish, as the casting of the soule into an Endymion sleep, untill the day of judgement. But because these absurd positions are not at this day generally owned by our Anabaptists, the last error which I intend to encounter at this present is, that pernicious assertion of theirs, concerning the exaundering all Civill Magistrates, whereby they dull the edge, or wring out of their hands the sword of justice. Other of their errors fight against the Church, but this against the State: others against piety, but this against Politie: yet as *Velleius* in *Tully* goeth about, by reason, to prove that nothing is more hurtfull to man then the gift of reason; so this error against policie is most politickly devised by them: for there being but two censures which any need to fear, the Ecclesiasticall and the Civill: and they regarding not the Ecclesiasticall, because they are out of the pale of the Church; if they could keep themselves out of the reach and stroke of the Civill sword, all were cock-sure with them; they might every where securely both vent their errors, and practise their villanies. This is the true reason why they so vehemently contend, that the coercive power of the Magistrate can no way consist with the perfection of Christianity. Now although the Civill Magistrate be ordained of God for the suppression of all vice and heresie: yet above all other, he ought to have an eye to this; for this hath a peculiar antipathy to Magistracie. The Magistrate shall beare his sword in vaine indeed, if he let other heresies grow: but if this thrive in any Kingdome, State, or Common-wealth, he shall not beare his sword at all. There is that contrariety and repugnancie between this heresie and that calling, that if Magistracie doe not speedily root out this heresie, this heresie will extirpate all Magistracie; for thus much it professeth in formall tearmes.

ANABAPTIST.

No Christian may with a good conscience execute the office of a Civill Magistrate.

REPLY.

REFUTATION.

Before I cut off this heresie against the materiall sword with the sword of the spirit, which is the word of God: I will present to the Anabaptists a glasse wherein they may see their own faces, drawne to the life. Saint *Peter*, and Saint *Jude*, speaking against false Prophets in their dayes, so describe them that all men may see who were the Grand-Fathers of these Hereticks, who trouble the Church at this day; *They walke*, saith Saint Peter, *after the flesh, in the lust of uncleanness, and despise Government, and Dominion. Presumptuous are they, selfe-willed, they are not afraid to speake evill of dignities; whereas Angels which are greater in power and might, bring not railing accusation against them before the Lord; but these as naturall brute beasts made to be taken and destroyed, speake evill of the things they understand not: and shall utterly perish in their owne corruption.* I intreat the Reader to take speciall notice of the words of these two Apostles, which fall so pat upon our present Anabaptists; as if the Apostles had particularly aimed at them. But to leave peourtraying them, and fall to refuting them.

1 Pet. 2. 10.
Jude 8.

Calv. instruct.
adv. Anabap.
En Apostolorum verba,
qua tam proprie
conveniunt Anabaptistis, ut
nominatim de
ipsis predicta
videantur.

ARGUMENT I.

Every office appointed by God for the administration of Justice, and preservation of peace both in Church and Common-wealth, may with a good conscience bee executed by a Christian called thereunto.

But the office of Civill Magistrates, is an office appointed by God for the administration of justice; and preservation of peace both in Church and Common-wealth, *Exod. 18. 20. 21. 2 Chron. 19. 6. 7. 11. Prov. 8. 15. Dan. 2. 21.*

Erge, the office of a Magistrate may with a good conscience be executed by a Christian.

ANABAPTISTS ANSWER.

Although God appointed Magistrates in the time of the Law, and the *Jewes* were kept in order by them, yet it followeth not, that Christians may exercise that power one over another; or that they need any Civill Magistrate at all: for they are called by Christ to a greater perfection; *They must not resist evill, but give place to wrath.*

REPLY.

1. There is a like necessity of the office of a Judge and Magistrate, as well under the Gospell, as under the Law. For both the Scripture teacheth us, *Acts* 6. 1. *1 Cor.* 3. 3, 4. & 6. 6, 7. *Phil.* 3. 18. *James* 4. 1. and daily experience sheweth, that such disorders fall out among Christians, as did among Jewes; and that through the corruption of our nature, we are subject to those passions: that unlesse the Civill Magistrate interpose his authority, there will be no quiet, and peaceable living: and if the malady still remaine, we must use the remedy which God hath appointed.

2. It is false which they affirme, that Christ in the 5. of *Matthew* addeth any thing to the law which the Prophet *David*, *Psalm* 19. 7. affirmeth to be perfect, converting the soules; but only he vindicateth it from the corrupt glosses, and false interpretations made thereof by the Scribes and Pharisees. For even those duties of not resisting evil, nor revenging our selves, and loving our enemies; in which the Anabaptists as well as Papiests, place Evangelicall perfection; were required by the law, *Deut.* 32. 35. *To me vengeance belongeth, and recompence; I will repay, saith the Lord:* And, *Prov.* 25. 21. *If thine enemy hunger, feed him; if hee thirst, give him drinke.*

ARGUMENT II.

A holy and divine office can be no derogation to Evangelicall perfection.

But such is the office of a Magistrate. For they are stiled Gods, *Psalm* 82. 1. 6. *God standeth in the congregation of the mighty, he judgeth among the Gods. I have said, yee are Gods,* and, *2 Chron.* 19. 6. 7. *You judge not for man, but for the Lord, who is with you in the judgment;* and in the execution of their office, they are the Ministers of God both to reward them that doe well, and to execute wrath upon them that doe evill. *Rom.* 13. 14.

Ergo, the execution of the office of a Civill Magistrate, can be no derogation to Christian perfection.

ARGUMENT III.

That dignity and power wherewith most holy and religious men, and highest in favour, have been invested; may well stand with Evangelicall perfection.

But

But most holy and religious men have been invested with the dignity and power of Magistracie, as namely *Melchizedec* a singular type of Christ, *Ioseph* a man inspired by God, and a revealer of his secrets, *Iob* a perfect, and upright man, *Moses* the servant of God, *Ioshuah* the Captaine of the Lords Host, *David* a man after Gods own heart, *Daniel* a man beloved of God, *Iedidiah*, *Hezekiah*, and *Iosiah*, after whom the Holy Ghost sendeth this testimony; *Like unto them there were no Kings before them, that turned to the Lord with all their heart, and all their soule, and all their strength, according to all the law of Moses; nor after them arose any like unto them*, 2 Kings 23. 25.

Ergo the dignity and power of Magistracie may stand with Evangelicall perfection.

ARGUMENT IV.

That which was foretold and promised for a singular blessing to the Christian Church, cannot be repugnant to the rules of the Gospell.

But the government and protection of Kings, and their supporting and maintaining the Gospell, is foretold and promised as a singular blessing to the Christian Church. *Psalm. 68. 29. Kings shall bring presents unto thee*, *Psalm. 72. 9, 10, 11. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust, the kings of Tarshish, and of the Isles, shall bring presents; The King of Sheba and Saba shall bring gifts*, *Esay 49. 23. Kings shall be thy nursing Fathers, and Queens shall bee thy nursing Mothers; they shall bow downe to thee with their face towards the earth, and lick up the dust of thy feet*.

Ergo, the government and protection of Kings cannot be repugnant to the rule of the Gospell.

ARGUMENT V.

The use of that authority must needs bee a blessing to a land, the want whereof is noted by the Holy Ghost, and threatened, as a great plague, & fearfull judgement upon a people. But the want of a civill Magistrate to sway the sword of justice, is noted by the holy Ghost, as a great plague, and

A a

fearfull

The lawfulness and necessity

fearfull judgement, *Iud.* 17. 6. & 18. 1. & 21. 25. *H.*

3. 4.

Ergo, the use of the Civill Magistrate is a blessing to a land.

ANABAP. ANSWER.

The people of the Iewes being stiffe-necked and stubborne, needed to bee curbed and kept in by the power of the Civill Magistrate: but Christians, who are meek Lambes, need not so.

REPLY.

1 What meek Lambes the * Anabaptists have beene, it appeareth by Pontanus, who relateth, that by tumults raised by them in Germany, Holfatia, and Swethland, there were slaughtered within a few yeares, no lesse then 150000.

2 It is true that the Jewes were for the most part a stubborn and stifnecked people, and therefore are said by the Prophets to have *sinews of iron*; (and I pray God divers Christians at this day have not nerves in their neck of the same *metall*) But yet the Holy Ghost in the places above quoted, ascribeth not the great disorders in those dayes to the perverse and froward disposition of that people; but to the want of a Sovereigne Magistrate: *In those dayes there was no King in Israel, but every one did that which was right in his owne eyes*: which words are repeated *verbatim*, c. 21. 25. that we should take speciall notice of them; and they imply, that whensoever there falls an *Interregnum*, this mischief will ensue thereupon: *that every man will doe that which is right in his own eyes*, and his lust shall be his law. Whence * Calvin rightly inferres, that the Anabaptists could not take a more ready way to ruine all Empires, and Kingdomes, and introduce all carnall liberty and villany, then by wresting the sword out of the Magistrates hand.

ARGUMENT VI.

Their authority is established by the Gospell, to whom all are bound to submit and obey.

But all Christians are bound to obey the Civill Magistrate.

Rom. 13. 1. 4. 5. *Tis.* 3. 1. *1 Pet.* 2. 13, 14, 15.

Ergo, the authority of the Magistrate is established by the Gospell.

* Catul. *harret. Anabaptista, quorum proximus superiore tempore author fuit Thomas Monetarius seu Munzerus, commoverunt seditionem rusticam, per Germaniam, Alsatiam, & Sweviam; ubi ad 150000. fuerunt trucidati.* Judges 17. 6. 18. 1. Judges 21. 25. * Instruct. adv. Anab. *Est bellum gerere cum Deo, dedecore afficere quod ipse honorat; et quod a Deo extollitur pedibus conculcare; neque vero breviori compendio mundi ruinam moliri, & latrociniorum licentiam summam ubique introducere possint; quam cum reipublica administrationem ac gladii potestatem abrogare volunt.*

ANABAP.

ANABAP. ANSWER.

The Magistrates that then were, were Infidels, and Heathen, to whom the Christians could not with a good conscience obey, because they made many cruell edicts against the Christian faith; the meaning therefore of the Apostle can be no other, then that we should yeild them passive obedience.

REPLY.

Saint Augustine rightly distinguisheth between *Dominum temporalem*, and *Dominum aeternum*; the souldiers under Iulian the Apostata, when the Emperour commanded them to advance in Battaile against the Persian, they executed his commands and acquitted themselves valiantly against their enemy; but when he commanded them to offer sacrifice to his Idols, they preferred their Eternall Lord, before their Temporall; and absolutely refused to doe it. In like manner, all good Christians can put a difference between Civill & Religious commands, such things as appertaine to the government of the State, and such things as belong to the immediate service of God. In the former, they yeild their obedience even to heathen Magistrates for God, in the latter they comply not with them, because such their commands are against God.

Although it bee true, that the greatest part of our Christian duty, which we owe to wicked Magistrates, oppressing and tyrannizing over those that are truly religious, making havock of the Church, is to submit to their power, and glorifie God by our sufferings: yet the very Text of the Apostle requires more, *Tit. 3. 1. not only to bee subject to Principalities and Powers, but to obey Magistrates, and to bee ready to every good worke: namely, all such good works, as tend to the Peace of the Common-wealth, and well managing the affaires of the State.*

If evill Magistrates may not bee resisted, much lesse good; if wee ought to honour, and humbly obey, and pay tribute to Princes and Governours that are averse from the Christian faith; how much more to religious Kings, and Christian Governours?

ARGUMENT VII.

Those for whom we are to offer up prayers and supplications in speciall, their calling must needs bee warrantable by, and agreeable to the Gospell.

But we are to offer prayers and supplications in speciall for
Civill

The lawfulness and necessity

Civill Magistrates, 1 Timothy 2. 1. 2, 3, 4.

Ergo, their calling is warrantable by, and agreeable to the Gospell.

ANABAP. ANSWER.

We are to pray for their persons as men, but not for their functions as they are Magistrates.

R E P L Y.

The Apostles instancing particularly in Kings, and those that are in eminent authority sheweth, that he hath an eye to their very function, especially seeing he addeth, *that we may lead a quiet and peaceable life in all godlinesse and honestie*; which we cannot doe, unlesse God blesse their government over us.

2.

Calvin rightly inferreth this to be the meaning of the Apostle, from the reason he useth, *vers. 4. Who will have all men to be saved, and to come to the knowledge of the truth. By all men, saith he, the Apostle cannot understand, ad unum omnes, nemine excluso, every man in particular, none excepted: sed omnes vitæ conditiones, & status, quia status Principum rejectus à Deo, & maledictus videri poterat; eo quod omnes Evangelium infesto animo persequerentur. Not all men universally, and every man in particular; for then none should be damned: but all states and conditions of men: and in that regard, he names expressely Kings, and Princes, because their estate and condition might seem to be rejected of God, and cursed by him; by reason that all Princes at that time were ill-affected to the Gospell, and persecuted it to bands and death. Notwithstanding this mischiefe the Church then received by Civill Magistrates, yet the Apostle teacheth us, that it is good and acceptable in the sight of God, to make supplications even for them, because God excludeth no calling or conditions of men from salvation.*

al. opusc.
481.

A R G U M E N T VIII.

What Kings are required to doe under the Gospell, can be no diminution of Evangelicall holinesse, or perfection.

But Kings under the Gospell are commanded to imploy their power to the advancement of Christs Kingdome, *Psalme 2. 10, 11, 12.*

Ergo, it can be no diminution of Evangelicall holinesse or perfection, for Kings to imploy their regall power in the service of the Church.

ANABAP-

ANABAPTISTS ANSWER.

King David in the second Psalm exhorteth Kings to embrace the Gospel, and worship Christ, not to exercise their regall authority amongst Christians.

REPLY.

When Saint Paul commandeth that every man after his conversion to the Christian faith to abide in the same calling whereunto they are called, certainly hee excludeth not the best and most eminent calling, which is that of Sovereign Princes and Magistrates; and if they must not quit their calling, undoubtedly they must employ their power to the best end; which is, the advancing of Christs Kingdome in theirs. I Cor. 7. 20.

2 Saint Augustine by an acute distinction very well illustrateth the Text of the Psalmist, *Be wise O yee Kings, serve the Lord with feare; a King serves God two manner of wayes; as a man, by leading a godly life agreeable to the rules of the Gospel; as a King, he serves God by enacting lawes with convenient severity, commanding just things, and prohibiting the contrary; so Hezekiah, and Josiah, and the King of Nineveh, and Darius, and Nebuchadnezzar (hee might have added) and Constantine and Theodosius, and all religious Christian Kings, serve God; for then properly Kings serve God as Kings, when they doe those things in and for the service of the Lord, which none can doe but Kings.* Ad Bonif. Ep. 50. *Aliter servit Rex quia homo est, aliter, quia etiam Rex est: quia homo est, ei servit vivendo fideliter; quia vero etiam Rex est, servit, leges justas precipiens, & contraria prohibentes, conveniente vigore sanciendo.*

ANABAPTIST OBJECT.

There is no Paradox so absurd, saith the Oratour, which meets not with some Patron among the learned, and I may adde farther, which hath not some varnish of reason, yea and glosse also of Scripture put upon it. For although as the Poets faine that Atlas beares up the heavens, so the Civill Magistrates beare up the pillars of the earth, and support the frame of all government: yet the Anabaptists bid them Battaille, and furnish themselves with weapons against their calling out of Scripture. First they wrest to their wicked purpose the words of our Saviour, *Iohn 18. 36. My Kingdome is not of this world. Ergo,* say they, no Christian ought to raigne as a King, or rule as a Governour in this world. In hoc ergo serviunt Domino Reges, in quantum sunt Reges, cum ea faciunt ad servandum illi que non possunt facere nisi Reges.

Obj. I.

But we answer, that the inference is unsound, themselves being Judges; for as he here professeth, that hee had no Kingdome here, so elswhere that he had no house, or possessions; *The Foxes,* saith he, *have dens, and the Birds have nests, but the Sonne of man hath not whereon to*

Sol. I.

The lawfulnessse and necessity

lay his head: Yet the Anabaptists will not allow it for a good inference; *Ergo*, no good Christian may hold house or lands. If then they will have Kings to quit their Earthly Crownes, and Scepters, because our Saviour had none such here, let them give a good example, and first quit all their houses, goods, and lands; and follow Christ naked.

The meaning of our Saviours words is, that though indeed hee bee a King, yet his Kingdome is not a Temporall Kingdome, in which hee swayeth a Temporall sword, but a Spirituall Kingdome, whereby hee ruleth the hearts of the faithfull: or that he is a King, and hath both his *Throne* and his *Guard*, his *Throne* of glory, and his *Guard* of Angels: but this his Kingdome is an heavenly, not an earthly Kingdome. Notwithstanding, it will not hence follow, that earthly Kings and Princes hold not their Crownes from him. For *Solomon* and *Saint Iohn* affirme the contrary, *Solomon* speaking in the person of Christ saith, *By me Kings raigne*; and *Saint Iohn* saith, *He hath a name written upon his thigh, King of Kings, and Lord of Lords*: a Temporall Kingdome and a Spirituall are *diversa*, not *adversa*; diverse and distinct, not adverse and contrary one to the other: Christ in a different capacity hath right to both; as God, hee administred all Temporall Kingdomes by Kings and Princes appointed by him; and his Spirituall Kingdome by Bishops, Pastors, and Ministers of the Gospell: Howsoever, certain it is, that he warranteth and approveth of the authority of Secular Kings, and Magistrates; for he commandeth *all men to pay unto Caesar the things that are Caesars; and himselfe paid tribute; and acknowledgeth Pilats power over him to be from God.*

Prov. 8. 15, 16.

Apoc. 19. 16.

Matth. 22. 21.

Jo. 19. 11.

Obj. 2.

Secondly, they straine the words of our Saviour, *Matth. 20. 25. Luke 22. 25. The Kings of the Gentiles execute Lordship over them, and they that are great, exercise authority upon them; but it shall not be so with you*: therefore say they, no Christians may beare rule one over another.

Sol. 1.

To this objection the learned Divines, both ancient and later, shape a double answer, first, that Christ here speaketh not to all Christians, but only to his Apostles and their successours, whose office hee distinguisheth from Temporall Rule and Dominion, You my Apostles shall not by vertue of your calling challenge to your selves Regall power, or Coactive and Temporall authority or jurisdiction, so *Saint Bernard* glosseth upon the Text, *If thou art an Apostle of Christ, thou must not Lord it; if thou art a Lord, thou must not meddle with the Apostles function; thou art forbid to exercise both*: *Aude ergo usurpare, aut Apostolatam*

latum, si Dominus es; aut si Apostolicus es, Dominatum. So Calvin: *Instruct. adv. Anabaptist. Non idem est Apostolorum, & principum officium: nam in illa nulla Dominatio; Christus autem nihil aliud quam alterum ab altero discernere voluit.* Christ's purpose here, was to distinguish between the office of an Apostle, and a Prince; for this his speech was occasioned by a strife that fell among the Apostles, which of them was the greatest in Christs Kingdome: to take away this strife, he admonisheth them, that his Kingdome is spirituall; and that it consisteth not in worldly Pomp, Greatnesse, or Dominion.

2. That in these words Christ forbids not simply all rule and Dominion, but the ambitious affecting and tyrannicall exercising it, and they prove this to be the meaning. 1. From the adjunct *Gentiles*, he saith not simply, *Kings exercise Lordship over them*, but *Kings of the Gentiles*; but *you shall not doe so*, that is, you shall not rule one over another, after the manner of heathens. 2. From the preposition, *et*, which is commonly taken in the worst sense, as in *Catachresis*, *Cataphryges*, *Catabaptista*, so likewise *etiam* (the word used in the originall) signifieth to abuse the Magistrates power, and to rule tyrannically. 3. By the consequence, *but he that is greatest among you, let him be as the younger; and he that is chiefe, as he that doth serve*: which words evidently imply an imparity among Christians, but such as may stand with Christian humilitie, and mutuall service one to another. 4. By the comparison, verse 28. *As you have me for an example, whom though you justly call Lord and master, for so I am, yet I am among you as he that serveth.*

Thirdly, As before they wrested our Saviours speech, so now in a third place, they doe his practice; the same mind, say they, ought to be in all Christians as was in Christ himselte: but he refused a Kingdome, when it was offered him, *Iohn 6. 15*. Therefore no Christians ought to accept of the office of a King, or civill Magistrate.

Obj. 3

The sinewes of this argument, as the former, are weak, for there were speciall reasons for which Christ refused to be made a King, which concerne not Christians: for first hee was the *Messiah*, whose Kingdome was not to be temporall, but spirituall, as you heard in the solution to the first objection.

Sol.

Secondly, The country of *Iudea* was at this time reduced into the condition of a province under the Romane Empire, neither had the people any power to chuse them a King: if then Christ had yeelded to their motion, he should have been the Authour of a tumult and sedition in the State, and brought a great scandall and oblique upon the Gospel.

Thirdly, Christ when he came into the world, tooke upon him the form

forme of a servant, and the chiefe end of his comming was to beare our infirmities, and carry our sorrowes, to receive the chastisement of our peace, and to lay downe his life for our ransome: which ignominious death and sufferings would not well consort with the Majestie of a puissant temporall King. And how will it follow that because by Christs example, no Christian ought to suffer himselfe to be made a King by a popular tumult, that therefore no Christian may accept of a Crowne in an elective Kingdome, if it be lawfully offered unto him, or in a successive, if it be his right by descent?

Obj. 4.

Fourthly, They work upon Christs refusall to interpose in a quarrell betweene two brothers about their patrimony, that which Christ declined (say they) no Christian ought to undertake: But Christ declined the office of a Judge, or arbitratour in a litigious suit like to grow among brethren, *Luke 12. 13, 14.* Therefore no Christian may take the like office upon him.

Sol.

But shallow as they are, they reach not the depth of our Saviours reason, why he refused to be umpire or arbitratour in that controversie, belonging to the Law, concerning right of inheritance; which was not because he simply disliked such an employment, as inconsistent with Christian perfection, for among the eight beatitudes he alloweth one to peace makers, *Mat. 5. 9.* and Saint Paul, who wrote by his spirit, warranteth and commendeth this worke of Christian charitie, to compose differences among brethren, and prevent law suits, *1. Cor. 6. 2.* *Dare any of you having a matter against another, goe to law before the unjust, and not before the Saints? doe ye not know the Saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?* But because he had no calling thereunto, who, saith he, *made me a judge or a divider over you?* Though it had beene a good worke in it selfe to set a period to a vexatious suit amongst brethren, yet Christ was not sent to that end: and if he had embraced businesse of this nature, as when he began to cure men miraculously, all the sicke were brought to him, both farre and neere: so if like another Solomon, he had sate upon the Bench of Justice, to sentence causes and determine mens right; he should never have wanted worke, all men would have chosen such an Arbitratour, and all perplexed and intangled suits would have been referred to his comprimize, and hereby he would have been much hindred in his holy progresse to preach the Gospel in all places, and much of his precious time would have been taken up in judicature, and sacrilegiously robbed from the Church and
more

more holy employments for the good of souls: The instructions we are to gather from Christs refusal to intermeddle with busines of that nature are, first, to walke within the duties of our calling; not to sit upon the Bench without a Commission: the eye must not doe the office of the hand, nor the hand of the foot: but every member his own work. It is one thing to be a preacher of the Gospel, and another to be a Judge: and though it be a good and charitable worke to cleare mens titles to their Lands upon earth; yet it is better to *cleare their title to the Kingdome of heaven*. We must not therefore intermit, or neglect the duties of our sacred Function for any civill whatsoever: nor upon any fair and plausible pretence, ingage our selves in such businesses which may any way stop, or hinder us in the course of our Ministry.

Fifthly, They cast some of that *dust in our eyes*, on which our Saviour wrote with his finger, *Ioh. 8. 6.* When the woman taken in adultery was brought before him, the punishment (say they) of adultery is as necessary as of any other crime: yet Christ would not inflict it, nor pronounce sentence against the woman shamefully taken in that grosse act of uncleannesse: therefore Christians ought not to inflict Civill punishments, or make use of the materiall sword, but content themselves with the spirituall of excommunication, to cut off malefactors from the Church therewith.

But they weigh not the circumstances of the Text; the *Scribes and Pharisees* intended not the execution of justice upon the woman, but came a birding to catch our Saviour in a snare, which they laid after this manner: Will he judge this woman fit to be stoned according to the Law, or not? if he will not judge her, we have a just quarrell against him for derogating from the Law of *Moses*: if he judge her fit to suffer death, and condemne her to be stoned, wee shall have just cause to question him, by what authority hee assumes to himselfe the office of a Judge; Christ discerning the snare, thus breakes it in sunder, *He that is without sinne among you* (saith he) *let him first cast a stone at her*. Which is as if he should have said, The matter of fact is evident, the woman is guilty, and the law is as cleare, *shee ought to be stoned*: but who are you who demand the rigour of the Law to be executed upon her? are you free from this foule aspersiō? are you innocent from this great offence? look into the book of your owne conscience, or if not, read what you see here written in the dust. Thus touching on their sore, they shrink, and withdraw themselves away one after another, and the woman is left alone with our Saviour, whom he dismiss-

Obj. 2.

Sol.

seth with a gracious admonition, *God and sinne no more, vers. 11.* What will the Anabaptist conclude from hence? that because Christ condemned not this woman to death according to Law, that therefore no Christian may inflict corporall punishment for adultery? by the same reason they might inferre against themselves and their owne practices, that because Christ severed not this woman from the congregation, that therefore no Minister of God, or spirituall Magistrate, may excommunicate for adultery, or the like crimes.

That which we are from this example of our Saviour to learne for our instruction, is, first, That Christ came not to destroy, but to save; not to punish, but to forgive sinne, not to bereave any of their Temporall life, but to purchase for all true believers, and penitent sinners, a Spirituall and Eternall life.

Secondly, that all they who are overtaken with any sinne or crime punishable by the Law, ought not to prosecute the extremity against others, who stick in the same mud with themselves. The snuffers which were to mend the lights in the Sanctuary, by Gods appointment, were to be made of pure gold; to teach us, that they who take upon them to accuse and censure others, ought themselves to be most free from blame; especially in the same kind of transgression: otherwise they are like to heare *Physitian cure thy selfe*, or out of *Rom. 14. 21. Thou which teachest another, teachest thou not thy selfe? thou which preachest a man should not steale, dost thou steale? thou which saist a man should not commit adultery, dost thou commit adultery?* or as we have it, *Iob. 8. 7. He that is without sinne, let him cast the first stone.*

Thirdly, that the Ministers of the Gospell by the example of our blessed Saviour, when sinners are brought before them, confounded with shame in themselves, and so strangled with their inward guilt, that they are not able to speak a word in their own defence, or for their excuse, ought to have compassion on them, and upon their repentance and humiliation send them away with some comfort and godly admonitions, as our Saviour doth here: *Hath none condemned thee? neither doe I: goe, and sinne no more.*

Obj. 8.

Lastly, they argue very weakly, *as authoritate negative*, after this manner: We read in holy Scripture of no Christians that ever sate upon the throne of Majesty, or Bench of Justice, neither in the age of the Apostles, nor in the prime and best times doe we heare of any Civill Magistrate exercising any authority in the Church: therefore Christians ought to exercise no such authority, nor execute any such office.

But

But this argument, like snow, when the weather growes warme, dissolves of it selfe: For, 1. As we read in the New Testament of no Christian Kings, Judges, Sheriffes, or other Officers attending on Courts of justice: so neither doe wee read of any that taught the Tongues, Arts, or Sciences, or trades in foraine parts, or exercised any kind of Manufactures now in use: yet no man doubteth but many hundred did so, and questionlesse Ministers of justice, are as necessary in every City and Towne Corporate, as Merchants or Artizens. This argument therefore *ab autoritate negativè*, may justly bee answered negatively: If there were no Christian Magistrates, they could not bee recorded in Scriptures; but it will not follow, none are mentioned or recorded in Scripture, *Ergo*, there were none.

2. Though the story of *Abgarus* King of *Edeffa* his conversion to the Christian faith may be Apocryphall, yet the story of the Eunuch related *Acts* 8. 27. *A man of great authority under Candace Queen of Ethiopia* is Canonically, and *Nicodemus a Ruler among the Jewes*, and *Joseph of Arimathea the Senatour*, and *Theophilus*, to whom *Saint Luke* intitles his Gospel, and *Cornelius the Centurion*, and *Publius the Governour of Melita*, and *Sergius Paulus the Proconsull*, and *Erastus the Chamberlaine*, and some of *Neroes* family, whose names are registred in the book of life, make good the observation of the Apostle, *that though not many Noble men, not many mighty men, not many in great place or authority*; yet some such were called even in the Apostles time, which are sufficient to rebate the edge of this argument.

3. Admit that there were few or no Converts in the Apostles dayes, who held the place, or executed the office of Magistrates: yet (that which is sufficient to prove the lawfulnessse and necessity of that calling) Christ himselfe both acknowledged and submitted unto the authority of *Pilat*, and paid tribute to *Cesar*; and *Saint Paul* appeales to *Augustus*, and complains to *Lysias* of a conspiracy against him, and was rescued by him.

Lastly, though the Christian Church at the beginning was cast out as it were *starke naked*, and lay in the open field weltring in her owne blood, and no eye pised her; yet in proesse of time the predictions of the Prophets were accomplished, *She had Kings to be her nursing Fathers*, and *Queenes to be her nursing Mothers*, and all sorts of Civill Magistrates, both supreme and subordinate, to be her Gardians, and Protectours. And as the earth in *Italy* never bare so great a burthen on it, nor yeilded so plentifull a crop, as when it was turned up *laure-*

Flor. Epit. Li.
vii.

as *to vomere*, and the plough held by the hand of *Camillus* the Dictatour; *terra gestiente se coli à triumphali agricola*: so the Church and Common-wealth never so thrived, as when religious Kings and Princes took the manuring and managing thereof. Which happineffe God grant to these Realmes and Kingdomes even till *Shilo* come, A M E N.

The *Pythagoreans* conceived the Celestiall Spheres to bee like Cymbals, and by their regular motion to produce harmonious sounds; the Angels or Intelligencers as they call them, turning as it were the broaches. But this Celestiall musick they speak of, is but a pleasing dreame, a true Celestiall harmony may be heard in the confession of all the Reformed Churches, wherewith now in the close, I purpose to cheare up and recreate the Reader; and lest any quarrell should be made, or offence taken at the precedencie: I will call the severall Churches in such order as they are ranked in the Latine edition of the Confessions, printed at *Geneva*, An. 1581.

Concerning the Authour, Office, and Authority of the Civill Magistrate, thus we read,

(a) *Helvetica posterior* c. 30. *Magistratus omnis generis ab ipso Deo est institutus, ad generis humani pacem, ac tranquillitatem, ac ita ut primum in mundo locum obtineat. Sicut Deus salutem populi sui operari vult per Magistratum, quem mundo velut patrem dedit: ita subditi omnes hoc Dei beneficium in Magistratu agnoscere jubentur. Honorent ergo & reverentur Magistratum tanquam Dei Ministrum, ament eum, faveant ei, & orent pro eo tanquam pro patre; obediant item omnibus ejus justis & aequis mandatis: Religionis cura in primis pertinet ad Magistratum sanctum. Damnamus igitur Anabaptistas, qui ut*

In the (a) *Helvetian* confession. The Magistracie of what kind soever is ordained of God for the peace and quietnesse of mankind, and heeought to have the first place in the world. (And a little afterwards) As God doth work the safety of his people, by the Magistrate, whom hee hath given to bee as a Father to the world: so all subjects are commanded to acknowledge this benefit of God in the Magistrate; let them therefore honour and reverence him as the Minister of God, love him, and pray for him as their Father, obey him, in all his just and righteous commands: the care of Religion chiefly appertaines to a godly Magistrate, let him therefore draw his sword against all malefactors

flour, murderers, thieves, and blasphemous hereticks, &c. In this regard we condemn the Anabaptists, who as they deny that a Christian may execute the office of a Magistrate: so also they deny that any man may be lawfully put to death by him.

The *Basil(b)* confession. Let every Christian Magistrate bend all his forces this way, that among all that are under him the name of God may be hallowed, his Kingdome propagated, and his will in the rooting out of all wickednesse and vice, may be fulfilled. This duty was ever enjoined even to the heathen Magistrates, how much more is it required of a Christian Magistrate, who is Gods true Vicar?

The *Bohemian(c)* confession. The Civill Magistrate is the ordinance of God; and appointed by God, who both taketh his originall from God, and by the effectuall power of his presence and continuall aid is maintained by him, to governe the people in those things that appertain to the life of the body here upon earth: to whose power all and every one ought to be subject in those things that are not contrary to God; first to the Kings Majesty, then to all the Magistrates and such as are in authority under him; whether they be of themselves good men or evil.

Christianum negant fungi posse officio Magistratus; ita etiam negant quengquam a Magistratu justè occidi.

(b) *Quilibet igitur Christianus Magistratus (in quorum numero & nos esse cupimus) omnes vires eo dirigat, ut apud sua fidei commissos nomen Dei sanctificetur, regnum ipsius propagetur, ipsiusque voluntati cum seria extirpatione scelerum vivatur. Hoc officium semper etiam Gentili Magistratui injunctum fuit, quanto magis Christiano Magistratui commendatum esse debet, ut vero Dei Vicario. Basil.conf.ar.7.*

(c) *Bohemica confess. c. 16. Ex sacris literis docetur, Politicum Magistratum esse Ordinationem Divinam, & a Deo constitutum, qui & a Deo originem suam ducat, & efficacitate presentie, & auxilii hujus perpetui conservetur, ad gubernandum populum in iis rebus que ad hanc in terris, & corporis hujus vitam pertinent; universi & singuli in omnibus, que Deo tantum non sunt contraria, eminenti potestati subjectionem prestant, primum Regia Majestati, postea vero omnibus Magistratibus, & qui cum potestate sunt, sive ipsi per se boni viri sunt, sive mali.*

The lawfulness and necessity

(d) *Gallica confess. art. 39.*
Credimus Deum velle mundum
legibus, & politia gubernari, ut
aliqua sint frana quibus im-
moderata mundi cupiditates coerce-
antur: ideoque constituisse regna;
respublicas, & reliquas principa-
tuum species, sive hereditario jure
obveniant, sive minus; ideo gla-
dium in Magistratum manus
tradidit, reprimendis nimirum
delictis, non modo contra secun-
dam tabulam, sed etiam contra
primam commissis.

Ministers assigned by him to execute their lawfull and holy function; into their hands God hath put a sword to punish all breaches; as well of the first Table, as of the second.

(e) *Credimus Deum optimum*
maxim: ob generis humani cor-
ruptelam atque depravationem
Reges, Principes, & Magistra-
tus constituisse: velleque ut mun-
dus hic legibus ac certa politia
gubernetur, ad coercenda homi-
num vitia, & ut omnia inter ho-
mines recto ordine gerantur. Id-
circo Magistratus ipsos gladio
armavit, ut malos quidem ple-
ctant penis, probos verò tuean-
tur. Horum porrò est non modo
de civili politia conservanda esse
solicitos, verum etiam dare ope-
ram ut sacrum Ministerium con-
servetur, omnia Idololatria &
adulterinus Dei cultus è medio
tollatur, Regnū Antichristi diru-
atur, Christi verò Regnū propage-

The French (d) confession; wee beleave that God would have the world to be governed Civilly, and by Lawes; that there may be certain bridles, whereby the desires of men may bee restrained; and that therefore he hath appointed Kingdomes, Common-wealths, and other kinds of Principalities, whether they come by inheritance or other waies; and because he is the authour of this order, we must not only suffer them to rule, whom he hath set over us, but also yeild unto them all honour and reverence; as to Deputies and

The (e) Low-Dutch confession. We beleave that Almighty God by reason of the corruption and depravation of mankind, did appoint Kings, Princes, and Magistrates, and that it is his will that this world should bee governed by lawes, and a Civill government; and to this end hee hath armed Magistrates with a sword, to punish the wicked, and defend the good. To these it appertaineth of duty, not only watchfully to preserve the Civill State, but also to endeavour that the holy Ministry of the word be maintained, all Idolatry and false worship removed, the Kingdome of Antichrist pulled downe, and the Kingdome of Christ propagated. Wherefore wee detest all Anabap-
tists

ticks and seditious persons, who cast away all government, and Magistracie, pervert judgements, and overthrow all mens rights, make all mens goods common; and lastly, abolish and confound all orders and degrees, appointed by God among men for honesty and comlineffe sake.

The *High (f) Dutch* confession at *Ausperge*. Civill governments and constitutions are good workes and ordinances of God, as *Saint Paul* testifieth: they condemne therefore the Anabaptists who forbid Civill offices to Christians; they condemn also those, who place Evangelicall perfection in abandoning all civill affaires; whereas Evangelicall perfection is Spirituall, and consisteth in the motions of the heart, in the feare of God, Faith, Love, and Obedience.

The *Saxon* confession. (g) Wee teach, that in the whole doctrine of God delivered by the Apostles and Prophets, that Civill government is maintained; and that Magistrates, Lawes, tribunalls, and the lawfull society of men, sprung not up by chance; but that all the good order that is left, is preserved by the exceeding goodnesse of God for the Churches sake: and all subjects owe to the civill Magistrate obedience, as *Saint Paul* saith, not only for wrath, that is, feare of corporall pu-

tur. *Quamobrè Anabaptistæ & turbulētes omnes detestamur, qui superiores Dominationes, & Magistratus objiciūt, jura ac judicia pervertunt, bona omnia com. faciunt, ac deniq; ordines ōnes, ac gradus, quos honestatis gratia Deus inter homines constituit, abolunt aut confundunt.* Belg. con. art. 36.

(f) *Augustana* confess. art. 16. *Legitima ordinationes civiles, sunt bona opera & ordinationes Dei, sicut Paulus testatur, Rom. 13. 1. Damnant Anabaptistas, qui interdiciunt hac civilia officia Christianis. Damnant & illos, qui Evangelicam perfectiōnem collocarunt in desertiōne civilium officiorum, quum Evangelica perfectiō sit spiritalis; hoc est, consistat in motibus cordis, in timore Dei, fide, dilectione, obedientia.*

(g) *Saxonica* confess. art. 23. *Docemus in tota doctrina Dei per Prophetas & Apostolos tradita affirmari ordinem politicum, leges, judicia, Magistratus, & legitimam societatem hominum, nequaquam casu existere in genere humano; sed immensa bonitate Dei propter Ecclesiam: conservari, & Magistratui politico subditi debent obedientiam, non solum propter iram, id est metu pœna corporalis, qua afficiuntur contumaces ab ipsis Magistratibus.*

Magistratibus, sed etiam propter conscientiam, id est contumacia est peccatum offendens Deum, & avellens conscientiam a Deo. Et paulo post. Cum Magistratus sint inter precipua Ecclesia membra, videant ut iudicia in Ecclesia recte exercentur, sicut Constantinus, Theodosius, Arcadius, Martianus, Carolus Magnus, & multi pii Reges caraverunt recte exerceri iudicia Ecclesia.

Kings took order in their times, proceedings in spirituall Courts

nishment, wherewith the disobedient are rewarded by the Magistrate, but also for conscience sake: Contumacie being a sinne offending God, and withdrawing the conscience from him. And seeing Magistrates are the chiefe members of the Church, let them see that Judgements in the Church, and Ecclesiasticall censures, be rightly executed; as *Constantine, Theodosius, Arcadius, Marcianns, Charle-Maine*; and many godly that Ecclesiasticall judicature, and should be rightly carried.

(*b*) Suevica conf. art. 23. *Docent fungi Magistratu munus esse sacratissimum, quod quidem homini divinitus contingere possit; unde & factum sit, quod qui gerunt publicam, potestatem Dei in Scripturis vocentur. Item: obedientia qua exhibetur Magistratibus, inter primi ordinis bona opera locum dant; & docent hoc unumquemque studiosius sese accommodare publicis legibus, quo sincerior fueris Christianus fideque distior.*

The *Suevick* (*b*) confession. Our Churches teach, that the office of a Magistrate is most sacred and divine; whence it is, that they who exercise this power, are called Gods; and our Preachers teach, that the obedience which is performed to Magistrates, is to bee placed among good works of the first rank; and that by how much a man is a more sincere and faithfull Christian, the more carefull hee is to observe the Lawes of the State.

I know not upon what ground the *English* and *Scotch* confession are left out of the Harmony of Confessions, for they are as full as any of the rest; for proove of the point in question, the *Scotch* runneth thus:

The Confession of Scotland.

Wee confesse and acknowledge Empires, Kingdomes, Dominions, and Cities, to be distincted and ordained by God: that powers and authority in the same (be it of Emperours in their Empires, Kings in their Realmes, Dukes and Princes in their Dominions, and of other Magistrates in their Cities) to be Gods holy Ordinance, ordained

daind for manifestation of his owne glory, and for the singular profit and commodity of mankind; so that whosoever goeth about to take away, or confound the whole state of Civill policie, now long established; we affirm the same men not only to be enemies to mankind, but also wickedly to fight against Gods expressed will.

The Confession of *England. Art. 27.*

The Kings Majesty hath the chief power in this Realm of *England*, and other his Dominions; unto whom the chiefe government of all estates of this Realm, whether they be Ecclesiasticall or Civill, in all causes doth appertain, and is not, nor ought to be subject to any forraign jurisdiction. The Lawes of the Realm may punish Christian men with death, for heinous and grievous offences.

The summe of all is, the Civill Magistrate is a divine ordinance, and his chiefe care is, or ought to be Religion; for the defence and vindication whereof God hath put a sword in his hand, to cut off the disturbers of the Peace, as well in the Church as the Common-wealth: and because he is the Minister of God for our wealth and safety, his authority is to be obeyed by all sorts of men for conscience sake, and not to be resisted upon paine of damnation,

And now Christian Reader, thou hast heard a Harmony, listen not to discords; thou hast heard a consort of silver Trumpets, hearken not to a single oat-pipe, or the harsh sound of Rams hornes; thou hast heard the suffrages of all the learned Divines in the Reformed Churches; regard not the votes of a few illiterate Mechanicks, much lesse the fancie and dreames of fanaticall Enthusiasts; who because they are *Anomolæ* themselves, would not by their good will there should be any Rules: because they are wandring Starres, they would have none fixt; because they are dissolute, they would have no bonds of Lawes; because they are Schismaticks, and Non-conformists, they would have no Discipline in the Church; because they are dunces, and ignorant both of Tongues and Arts, they would have no learning, nor Universities: Lastly, because they walke inordinately, they would have no coercive power in the Magistrate to restrains them. There was never more cause then now to take heed what thou hearest, and to try the spirits, whether they are of God or no; for there is not one only lying spirit, as in the dayes of *Ahab*, but many lying spirits in the mouthes of Prophets; not only *Romish Priests* and *Iesuits*, who endeavour to seduce thee to spirituall thraldome, idolatry and superstition, but also diverse

sorts of schismaticall Teachers, who intice thee to carnall liberty, prophaneness, sacrilege, and faction. When I first heard of the manner of taking Apes in the *Indies*, I could scarce forbear laughter; but now seeing dayly men of worth and parts, caught after the same manner by our new Sectaries, I can hardly refrain tears. The maner of taking those beasts is thus described: he that goes about to catch Apes in those parts of *America*, which abound with them, brings a Bason with fair water, and therein paddles with his hands, and washeth his face in sight of the Apes; and then steps aside for a while: the Ape seeing the coast cleare, steales to the Bason, and seeing his face in the water, is much delighted therewith; and in imitation of the man, dabbles with his feet in the cleare water, and washes his face, and wipes his eyes; and after this, he lyes in wait for him, fetches away the Bason, powres out the faire water, and fills it againe with water mingled with bird-lime; and puts the Bason in the place where it stood before: the Ape returning to the Bason and suspecting nothing, puts his feet in the bird-lime, and with that foul & mingled water washes his face, and wipes his eyes; which are thereby so dazled, & the eye-lids closed up, that unawares he is easily caught. In like manner, these late Proselytes, who invade many empty Pulpits in the City and Suburbs, at the first in their Sermons set before thee as it were a Bason of the pure water of life, wherein thou maist see thy face, & wash away the spots of thy soul; but after they have got thy liking and good opinion, & confide in thee, then they mingle bird-lime with the water of life: the birdlime of Socinianisme, of Libertinisme, or Antinomianisme, Brownisme, and Anabaptisme: wherewith, after they have put out or closed the eyes of thy judgement, they lead thee whither they list, and make a prey of thee. *Præmonitus præmonitus*, I have forewarned thee, bee thou forearmed against them, and the Lord give thee a right judgement in all things. *Gastius de exord. Anabap. p. 495. Quia Anabaptista à veritate averiunt aures, ideo Deus mittit illis Doctores, non qui lingua medica sanarent ulcera ipsorum, sed qui prurium ac scabiem affectuum ipsorum commode scalperent.* Because the Anabaptists turn away their cares from the truth, God sendeth them teachers according to their desire; not such as with their wholesome tongues and doctrine heale their sores, but with their nails scratch gently the itch of their carnall lusts and affections.



Remarkeable Histories
OF THE
A N A B A P T I S T S,
WITH
O B S E R V A T I O N S thereupon.



HE *French* after the first course of solid dishes, en- Quelque cho-
tertaine their guests with *Kicke-shoes*, and wee les.
with fruit.

In the former part of this Treatise (courteous Reader) as well in the propounding our arguments for the orthodox faith, as in the Refutation of the Anabaptists objections against it; I desired to set before thee *Solid and substantiall dishes*, to strengthen thee in the true doctrine of the reformed Church of England: but in these ensuing relations and observations, I make bold to set on the board *Kicke-shoes*, and variety of *strange fruits*: which though peradventure they will not much nourish thy faith, yet eaten *with a graine of Salt*, will some way irritate thy appetite, and help thy digestion and concoction.

O B S E R V A T. I.

That the Anabaptists are an Iliterate, and Sottish Sect.

As *Macarius*, who had the care and oversight of erecting that magnificent structure at *Ierusalem*, built by *Helena* the mother of *Constantine* the great, was happy in his name: for *Macarius* in Greek signifieth blessed; and as *Theodores* testifieth, a blessed man was he: so on the contrary, many Arch-hereticks, and *Bonteseux* of the Church and

(a) Theod.
Hist. l. i. c. 18.
σπουδαίως
δὲ
θεῖον ἀνὴρ
μακάριος.

Hay. comp. nd.
Ecclef. Hist.

Aug. de heres.
ad quod-vult
Deum.

Capite arido &
macilentio ac si
esset lignum.
(b) Simlers
præf. Bulleng.
lib. 6 adv. Ana-
bapt.
Pestis hæc non
tantum Ger-
maniam, sed &
Italiam, &
Galliam, jam-
dudum perva-
gata est, &
nunc etiam re-
nascenti apud
Anglos Eccle-
siae Christi plu-
rimum negotii
dedit.

(c) Lips. de
Constant.
Raro vult a se
lumine spiritus
directa.

(d) Daniel 12.
1 Kings 23-33.

State, have been happily unlucky in their names; their God-Fathers at the Font proving Prophets, and the names they gave them, being presages of their qualities, and fortunes, and Characters of their persons. Haymo noteth out of *Iranus*, that *Ebion* the Father of the *Ebionites*, signifieth in Hebrew poore and silly; and a silly poore man (God wot) was he. *Manes* the Father of the *Manichees* derives his name in Greeke from *μαῖνος* *insanio*, or *ἀμαρία* *insania* madnesse; and verily, a franticke heretick was he. *Aërius* the Father of the *Aërian*s carieth wind in his name, and a light giddy-braind fellow was he; blowne into his heresie with the wind of ambition: as Saint *Augustine* declarereth in his bed-roll of heresies. What should I descend to *Maldonate*, whose every name speaketh the abuse of his gifts (*Maldonatus quasi male donatus*) and to *Ignatius* the Founder of his Sect *Ignatius Layola*, who as he hath *Ignem*, fire in his name, so he and his Disciples have proved the greatest *Incendiaries* in the Christian world. I will trouble thee but with one instance more, and that is the Father of the *Anabaptists* of our age; who as I shewed thee before out of *Bullinger*, and *Melancthon*, was *Nicholas Stock*, a man every way answerable to his name, for a verrey Block-head was he. *Robertus Galius* had a vision wherein he saw the Pope saying Masse with a lean, (a) meagre, and a drye head, like as if it had been made of wood. Such of all the world was this *Stock*, the head of the *Anabaptists*, and from this block when he was hewen downe in Germany, some (b) chips flew into England. Although the eye of the mind of man since the fall, is like to the eye of an Owle, that cannot endure the bright beames of the Sunne of righteounesse; and howsover God in the first planting of the Gospell made use of illiterate men, such as were *Tent-makers* and *Fisher-men*; to the end that all might know, that He that planteth and he that watereth is nothing, but all is Gods, who giveth the increase: yet when the eye of mans understanding is anointed with the ay-salve of the (c) Spirit; the clearer and sharper the eye is, the better it discernes both Spirituall and Naturall objects: and since the extraordinary gifts of the Spirit have failed in the Church, the learnedst men whose knowledge God sanctified to that use, have proved the worthiest instruments of his glory, in proclaiming the doctrine of Saving Grace; and (d) turning many unto righteousness, who shall shine as Starres in the skie for evermore. And as it remains a blot upon *Ieroboam*, and his house never to be wiped out; that he made of the lowest of the people Priests of the high places: so it is not one of the least brands of the Roman Antichrist, that he filled the Church with a number of ignorant

rant Masse-Priests, Monkes, and Fryers; who blind guides as they were, of the blinder people, fell together with them into the ditch of superstition, heresie, and sensuality. And think we the blindest men are the fittest to draw them out of it? This is the Anabaptists judgement; who as the Romanists teach ignorance to be the mother of devotion, so these to be the mother of Propheticall revelation, or interpretation. For *Iohn Tuscoverer* (e) a Gold-smith of *Warendorp*, pretending himselfe to be a Prophet sent from God, commanded the Senate in Munster to remove all their Magistrates, and put down all their Preachers, as well Evangelicks, as Papiests; and to place in their roome twelve simple illiterate men to expound the word of God to the people, without any help of Arts or Tongues, by meer Enthusiasmes, or suddain inspirations, and ejaculations. Another of their Prophets, *Iohn* (f) *Matthias*, commanded that none should keepe any booke in his house but the Bible, whereupon all the books that were found in any Library, Study, or House, save Bibles; were brought into the Market place, and a bone-fire made of them. But better all these obstinate Sectaries were burnt at a stake, then such a bonefire made in this Kingdome: after which would follow the ruine of all Schooles, and Universities, and more then *Egyptian* darknesse through the wide Kingdome. Since the extraordinary gifts of Prophecie and Languages have ceased in the Church, secular learning hath been as the *Day-starre* appearing in the Firmament of the Church before the *Sunne*; and where no *Day-starre* going before, no *Sunne* rising after. As for rude Mechanicks, and unlettered Artificers, to chuse them for our guides to the celestially *Canaan*, is all one, as if an Army to march by night over narrow bridges, and by fearfull precipices should by common consent elect pur-blind men to lead the way; or a fleet at Sea after they have cut the line, and saile under an unknowne *Climato* in a ruff Sea, and tempestuous weather, should among all the Mariners chuse the unskilfullest Pilots to steer their course. Wee read in the *Apocalypse* of a (g) *Starre* called *Wormewood*, bitter in the effects and influences; but a *Starre* in the light thereof. Such have ben the Authours, Devisers, and Broachers of other Heresies; bitter indeed in their tenets, and distastfull in their manners; yet *Stars* for their light of learning: whereas these false teachers cut as chips out of *N. Stock* resemble brands of hell fire, in which there is a sultring heat, but no light at all. Peruse if thou please (Christian Reader) all the ancient heresies listed by *Epiphanius*, *Augustine*, *Philastrius*, *Alfonsus à Castro*, *Ambrosius de Rufconibus*, and others;

(e) History the Anabaptists.

(f) Sleid. Commen. l. 1. Idem Prophe mandabat ne ullum deinceps librum haberent aut sibi servarent prater sacra Biblia; reliquos omnes in publicum referri jussit & aboleri; se mandatum Divinitus accepisse dicebat itaque magni numero libri deportati flamma fuerunt omnes sumpti.
(g) Apoc. c. 11.

Gast. 1. de
Anabapt. error.
p. 75.
De eruditione
quid speran-
tum, ubi in-
icitia & ut ipsi
conquuntur, sim-
licitas docen-
tium summa
rudis est?

Contradictions
in the doctrine
and practises of
the Anabap-
tists.

and therein thou shalt find the Ring-leaders great Clerks, and acute Sophisters. Whence is that true observation of *Tertullian*, *Philosophi hereticorum Patriarche, Philosophers have been the great Grand-fathers of Hereticks*; but of this base & contemptible Sect of the *Stockites*, there was never yet heard any Professour of eminent learning, neither is there like ever to be: for learning, they hold rather a disparagement, then ornament; an extinguisher, then a kindler of their new light, and strange fire. In a grosse and foggy Mist a cleare light cannot long shine, for either the light will pierce through the Mist, or the Mist will dampe the light: so, if it should fall out that any great Scholar should be admitted into their communion, either their grosse errors would in time put out the light of his knowledge, or the clear light of his knowledge soone dispell the Mist of their ignorance, and palpable errors. Which need the lesse confutation, because they contradict themselves as much as the truth. For,

First, they condemne the Baptisme of children upon this ground, because they say they cannot be assured of the truth of their faith, and repentance; by which reason they should forbid or forbear the christening of men in riper yeares also, forasmuch as these teachers can be no way assured of the sincerity of their Scholars faith, and true purpose of amendment of life. For though they professe the one, and promise the other; yet they may do it in hypocrisie, and for worldly ends. Or if they wil say we ought to beleive their profession and promise for themselves, why then ought we not as well to beleive their profession and promise for their Children, when the Fathers or God-fathers undertake for them at the Font?

Secondly, they preach the doctrine of mortification of the flesh, and crucifying the lusts thereof; and yet withall they maintaine plurality of wives, and adulterous and incestuous copulations, under the title of spirituall marriages, with those of their own Sect.

Virg. Æn 4.

Conjugium (h) vocat, hoc præ exit nomine culpam.

Cor. 14. 15.

Thirdly, they allow of no set formes of prayer, or studied Sermons; because such as they conceive, who use them, pray not by the Spirit: yet themselves in their Assemblies make use of set hymnes, and Psalmes; which notwithstanding they make us beleive they sing by the Spirit, according to the example of the Apostle: *I will pray with the spirit, and will pray with understanding also, I will sing with the spirit, and I will sing with understanding also.*

Fourthly, they cry up the doctrine of the crosse, and boast much of their

their suffering for righteousness sake : yet where they get any strength and can make head, they resist the powers ordained of God, and make war against their lawfull superiours, as we may see in *Sleiden, Gassius, and Guy-de-bres*.

Fifthly, They inveigh against covetousnesse, and to extirpate that root of all evil, teach men to renounce all propriety in their goods, and to have all things in common : Yet they rob Monasteries, plunder townes, and villages, rifle houses, and turne the wicked, as they tearm them, out of their possessions, and hold them themselves; and when they are upbraided with this their rapine, they alleadge that text for themselves, *The meeke shall possesse the earth*, presuming themselves to be those meeke ones, though we shall prove them hereafter to be a most cruell and bloody sect. Math. 5. 5.

Sixtly, They teach that the office of a civill Magistrate cannot consist with Christian perfection, yet they themselves in Munster and elsewhere had a *Consul*, and *Senatours*, and a *Headsmen* of their own, yea, and a King also, *John Leiden* the Tayler, who stitched up a Kingdome in one year, and unravelled it out the next.

Seventhly, They strip themselves stark naked, not onely when they flocke in great multitudes, men and women together, to their *lordans* to be dipt; but also upon other occasions, when the season permits: and when they are questioned for it, they shelter this their shamelesse act, with the proverb, *Veritas nuda est*, the truth is naked, and desires no vail, masque, or guise; which reason if it were good, would hinder them from holding private Conventicles as they do, and when there is processe out against them, running into corners to hide themselves; for as the proverb is, *Veritas nuda est*, Truth is naked, which warranteth them, as they conceive, to throw off their clothes: so also there is a like proverb, *Veritas non querit angulos*, truth seekes no corners, nor innocencie starting holes, yet they doe.

Lastly, in their Confession printed this year, they finde themselves aggrieved with the name of Anabaptist, saying, *they are falsely so called*: yet it is well knowne they all of them either rebaptize or are rebaptized, and consequently are properly *αναβαπτισται* actively or passively. But as *Corvinus* in his elder age so quite lost his memory, that he forgot his owne name: so these are so ignorant, that they know not their own proper name. If these disclaime second Baptisme, they are none of the sect: if they practise it, how can they truly say that they are falsely called Anabaptist? If Anabaptists be *their nicke name*, what is their right

right name, whereby they may be distinguished from other Christians Catholike or Hereticks? They have hitherto been known in generall by no other names then of Anabaptists, or Catabaptists, and *never a barrell better herring*. An Anabaptist *deprives* children of Baptisme, and a Catabaptist *depraves* Baptisme. A Catabaptist may sometimes be no Anabaptist, such as was *Leo Copronymus*, who defiled the Font at his Baptisme, yet was he not Christened againe: but every Anabaptist is necessarily a *Catabaptist*; for the iteration of that Sacrament is an abuse and pollution thereof.

OBSERVAT. II.

That the Anabaptists are a lying and blasphemous sect, falsely pretending to divine Visions and Revelations.

Tim. 6. 16.

All devisers of new Religions and spirituall impostures ascribe their new doctrine and worship to some divine Author, either God himselfe, or some Angel sent from him; and this they doe not so much to amuse the vulgar, as to secure their tenets from the hazard of disputes, and exempt their persons and actions from the test of examination. He that speaketh from the earth, and beares himselfe upon humane authoritie and reason, can gaine no more upon his hearers, then the point of his sword, or dint of his Arguments can inforce their assent thereunto: but he that speaketh as from heaven captivateth our reason, and easily perswades us to resigne our eyes to him, *who dwelleth in a light that none can approach unto*. In humane debates and consultations we are not to regard so much *quis* as *quid*, who is he that speaketh, as what it is that is spoken: but contrariwise in celestially mysteries, and disputes about Religion, we are not so much to respect, *quid* as *quis*, what is that which our believe must embrace, as who he is that commands our assent; if it be he, who endued us with reason, all reason there is, that our reason should vaile bonnet to him: whence is that golden Aphorisme of Saint Gregorie, *Qui in factis dei rationem non invenit, in infirmitate sua rationem invenit, cur rationem non inveniat*, He who inquires into celestially mysteries, and is at a fault in his search, and can finde no reason, why such things should be so, finds a sufficient reason in his owne infirmitie, why he cannot dive into the reason thereof. His meaning is, the plummet of mans wit is too light, and the line of his discourse too short to sound the bottome of these depths: for this cause it is that the broachers of new and absurd tenets,

tenets, or rites in Religion, which naturall reason abhorres, to prevent all reasonings about them, pretend to Divine Revelations for them. *Minos* fained that he consulted with *Jupiter* in a deep vault, and from him received his law; *Numa*, that he had private conference with the Goddesse *Ageria*, and from her received his ritually; *Mahomet*, that he discoursed with the Angel *Gabriel*, whose dictates are registred in the *Alcharon*; the *Helcesaïtes*, that they had a booke sent down from heaven, in which all Divine mysteries were revealed, which who-so-ever heard read, should presently receive remission of sinnes. In like manner, *Stock*, *Muncer*, *Melchior*, *Georgius*, *Tuscoverer*, and others by whose hands the envious man in these latter dayes sowed the tares of Anabaptisme, have deluded the people with pretended inspirations, visions, dreames, and Revelations.

Valerius Maximus. l. i. c. 2.
Minos Cretensis Rex in quoddam prædictum specus accedere solebat. Et in eam orationem tanquam a Jove, a quo se orationem ferebat, tradidit sibi leges prærogabat.
Id. Numa

Pompilius, ut P. R. sacris obligaret, volebat videri sibi cum Dea Ageria congressus esse nocturnos ejusque monitu accepta Diis immortalibus sacra institueret. Bullinger adv. Anabap. l. i. c. 2. Helcesaïtæ gloriabantur librum ipsis cœlitus demissum esse, quo mysteria vesque divinæ continentur; quæ quisquis recitari audisset, eum peccatorum veniam consequi.

Nicholas Stock gave it out that God spake to him by an Angel, and revealed to him his will in dreames, promising him the place of the Angel *Gabriel*.

Gui de Bres. l. i. cont. Anabap.
Ils songoyent

dès songes, & disoyent que par visions ils parloyent familièrement avec Dieu, & preschoyent tels songes pour véritables, & comme Oracles divins à leurs Disciples.

Next to this *Nicholas Stock*, *Thomas Muncer* was most famous in the Anabaptists chronicle, who when the people that were discontented with their Magistrates, and encouraged by their hereticall teachers to rebell in *Franconia*, drew themselves into the body of an Armie, this *Muncer* marched not in the place (assigned for false prophets) in the taile, but in the head, and there made an oration to the souldiers, "Advance brave spirits, ride on with your honour, and your right hand shall teach you terrible things. For God hath revealed to me, that the day shall be yours, he promised me, he who cannot lie, nor deceive, assured me, that he will fight for you; let not the Princes Artillery terrifie you, for this robe of mine shall receive, and dead all the bullets shot at you: look up to the sky, see you not there a rainbow in the clouds, the colours whereof we beare in our Streamers and An-

Sleid. Comment. l. 5.
Certissime vobis confirmo Deum nobis affuturum, nostramque fore victoriam.
Nam ipse coram mihi promissit ipse, qui fallere non potest aut mentiri, iussit, ut ad hunc modum rem aggrediar multato

Magistratu: me vos perterrefaciant machine bellicæ; pilas enim omnes quas illi tormentis in nos ejicient, veste mea sum excepturus. Aspicite signum, & testimonium illius in nos perpetua benevolentia; tollite oculos & arcum cœlestem mihi cernite, cum enim in vexillo nostro sit idem depictus arcus; clare significat Deus hoc simulacro se nobis affuturum in prælio.

D d

cients,

"clients, and can ye doubt of victorie, sith God, as you see, himself is
 "our *Standard beaver*, & the heavens *weare our colours*? A new topick,
 and a true kinde of preaching according to *Anthonie à Coneigsten* his
 method, *Per colores rhetoricos*.

But the event answered not expectation: the *bow* in the clouds did
 them no service at all in their warre, neither did their prophet *Muncer*
his robe serve as a target of Steele to repell, and dead all the bullets shot
 against them; but as soone as ever this army of the Bores, and that other
 of the Princes were engaged, the people were miserably slaughtered
 with *Veni Creator spiritus*, in their mouths; expecting that God should
 fight for them from heaven, according to *Muncers* promise. Of *Geor-*
gius, and *Melchior Hofman*, see before *Self. 1.*

After *Muncer* and his chiefe associates; and *Phifer*, who deluded the
 people as much with dreames, as *Muncer* with visions; had acted their
 parts: *Iohn Becold* commonly known by the name of *Iohn of Leiden*,
 and *Iohn Tuscoverer* came upon the stage, and they so well acquitted
 themselves in the persons they took upon them, that the one gained the
 reputation of a Prophet, the other the title, and (for a time) the power
 of a King. First *Iohn of Leiden* in a fanaticall fury (pretending a Pro-
 pheticall spirit) puts off his cloathes, and runs naked through the City
 of *Munster*, crying, *The King of Sion is come, the King of Sion is come*:
 Then returning home falls into a deep sleep, dreames for three dayes
 together, and as soon as he awaked faines himselfe speechlesse, and by
 signes demands Paper and Inke, and sets down twelve men, most of
 them mean tradesmen, to bee governours of the City of *Munster*:
 whereto he addes certaine conclusions, that a man was not tyed to one
 wife, but that he might marry as many as he pleased; and such other he-
 reticall positions. Not long after this dumbe Prophet gaining his
 speech, told the people, that the spirit of prophesy was gone from him,
 and now rested in one *Iohn Tuscoverer* a Gold-smith, this new Pro-
 phet having called an Assembly, declared before them, that it was the
 will of the Heavenly Father, that *Iohn Leiden* should bee King of the
 whole world. As, faith he, God set *Saul* to bee King in *Israel*; and af-
 ter him *David* taken from the sheep-fold: so hath he appointed *Iohn*
Becold his Prophet to be King in *Sion*. *Suetonius* writeth, that after
Caligula made himselfe a God, he ordained his great horse after the
 Heathen rite to be a Priest, *Dignus profecto*, faith *Bencius*, *tali Deo Sa-*
cerdos, & *tali Sacerdote Deus*; like God, like Priest: in like manner
 we may say here most truly, Like Prophet, like King; a Smith-forge Pro-
 phet,

Quoniam Prophe-
ta novus au-
visus, is con-
vocata multi-
tudine com-
memorat patris
caelestis hoc ef-
se mandatum,
ut imperium
totius orbis
terrarum Jo-
hannes Leid-
nis obtineat.
Sueton. in
Calig.

Bencius orat 3.

phet, and a *Taylor-shop-board King*; *Iohn Leiden* consecrates *Tuscoverer* a Prophet, *Tuscoverer* crownes him a King. And as *Iohn Leiden* acted dumb *Zacharie*, so *Gastius* reports of a woman who took upon her to act the part of *Indish*, about the middle of the siege of *Munster*. This Prophetesse made the people believethat God had put into her the spirit of *Indish*, and that she would goe out of the City, and never return till she had brought back the Bishops head; having cut it off as *Indish* did the head of *Holofernes*: she was not so mad, but diverse of the Citizens were as foolish, for they put her in gorgeous apparell, and dressed her like *Indish*; and she premeditated a speech like to hers: but shee could not keep her owne counsell. For before she came into the presence of the Bishop, her intent was discovered; and instead of cutting off the Bishops head, she lost her owne. I shall trouble thee Christian Reader, but with one influence more. As *Biddulph* writeth in his tra-vailes, that the *Darvises* (which are accounted Prophets among the Turks) run round so long, till they fall down as it were in a trance; and after they have layen in a seeming dead sleep for the space of an houre or more, rising up, they deliver their dreames for divine Oracles: so at *Abbarella*, a certain sort of Anabaptists fell down on the suddain, as if they swooned; holding their breath as long as they could possibly, till they swelled, and looked black in the face: insomuch that the standers by, were affrighted at the sight; in the end, after they were out of their extasie, and come to themselves; they told the people, what God spake to them in their Rapture: namely, that *Zuinglius* erred in his doctrine of Baptisme, that the christening of children was unlawfull, and that before two yeares came to an end, the day of judgement should be; and truly the former revelations were as true as the latter, it is now full a hundred yeares, since *Gastio* his book was printed at *Basill* (namely, in the year 1544.) And he relateth this Prophecie of theirs, as much more ancient then his book: so farre were these Epileptick Prophets out in their reckoning.

Lib. 1. de Exord. Anabap. p. 152.
Adam stultitie quoddam & temeritatis exemplum: mulier quaedam obsidionis tempore inventa est, quae se Episcopo facturam polliceretur, quod Iudith Holoferni, &c.

Gastius l. 1. p. 12. Abbarella hoc utuntur praestigio; deicit se aliquis aliquo Cata-baptista, perinde ac si Epilepticus esset; spiritum quamdiutissime potest retinet ac se in extasi esse simulat, horrendam praebere speciem amentis qui videntur, &c.

OBSERVAT. III.

That the Anabaptists are an impure and carnall Sect.

In a foule and spotted glasse we cannot perfectly see our face, neither in a foule and impure soule, is there any cleare reflection of the Image of God. God is a most pure and holy Spirit, and none are capable of his divine irradiations, and heavenly influences; but pure minds

Math. 10. 1.
Mark. 1. 27. &
3. 11. c. 6. 7.
Math. 8. 31.

James 1. ult.

Pet. 2. 14.

and chaste bodies : on the contrary , the Devil is tearmed in the Gospell *πνεῦμα ἀκαθάρτων the unclean spirit* , who as he once besought our Saviour , to give him leave to enter into the herd of swine : so where-soever he now enters , and whatsoever soule or body hee possesseth , hee maketh it a *Nasty Sty*. As the true Religion whereof God is the Author , is *undefiled before God* ; so all false worship of God devised by Satan and his instruments , is both defiled it selfe with idolatry or superstition , and defileth also the soules and consciences of all that practise it. Hence it is , that the Professours thereof are tearmed by Saint Jude , *spots and blots* ; darke spots in regard of the errors of their understanding , and *soule blots* in regard of the impurity of their lives and conversation. Such were the false Prophets whom Saint Peter lets out in " their colours , " having eyes full of adultery , and that cannot cease " from sinne , who allure through the lusts of the flesh , through much " wantonnesse , those who for a while escaped from them ; who live in " error , to whom it is happened according to the Proverbe : the " dogge is turned to his owne vomit againe , and the sow that was " washed , to her wallowing in the mire .

Such were those ungodly men , Saint Jude sets a marke upon , that *turned the grace of our God into lasciviousnesse , ver. 4. gave themselves over to fornication , and going after strange flesh , ver. 7. filthy dreamers , defiling the flesh , despising dominions , and speaking evil of dignities , ver. 8.* Such were the *Nicolaitans* , and the Disciples of *Iezabell* branded by the Spirit , *Apoc. 2. 6. 20. Who defiled the marriage bed , and seduced the servants of God to commit fornication , and to eat things sacrificed unto Idols*. Such were most of the ancient Arch-hereticks , who as themselves were caught , so they caught others *esca voluptatis* , with a *fleshy bait* : their Minions are upon record , *Simon Magus* had his *Helena* , *Apelles* his *Philumena* , *Montanus* his *Maximilla* , *Donatus* his *Lucilia* , *Elpidius* his *Agape* , *Priscilian* his *Galla* ; and others their Mistresses. Not to tell you of *Sergius* the Pope his *Marozia* , *Gregory* the seventh his *Matildis* , *Alexander* the sixth his *Lucretia* , *Leo* the tenth his *Magdalena* , and *Paul* the third his *Constantia* : in which consideration I perswade my selfe , that the degenerating See of *Rome* is tearmed in the *Apocalypse* , the *great whore* ; not only because she commits spirituall fornication in her idolatrous worship of Saints , Images , and Reliques : but because she permits corporall tolerating Stewes , and setting an easie rate upon all the impure vents of luxury , naturall and unnaturall. And though the Familists , Libertines , and Anabaptists , stand in oppo-

sition

Jeron. ad Ctes.
Simon Magus
barefin con-
didit Helenæ
meretricis ad-
utus auxilio,
&c.

Cap. 17. 19.

See Taxa Ca-
mæ Apostoli-
ca.

sition to Papists; yet the great fowler of fowles catcheth them all with the same foule *birdlime* of impure lusts. Of the Libertines, and Familists, I need not speak; they have discovered their filthinesse in the face of the Sun: and for the Anabaptists, all their often washing will neither cleanse their conscience from the guilt, nor their reputation from the staine of carnall impurity. For though they tolerate not Stewes as the Pope doth, yet they allow of plurality of wives, and most uncleane practices under the name of spirituall marriages; nay some of them have not blushed to affirme that none of their Sect can commit adultery: because *adulterium*, according to the Etymologie *ad alterum*, is folly committed with another mans wife; and defiling anothers body: but all that are of their society are so knit one to the other, that they are all one body, as well as one spirit. They had no sooner inslaid this doctrine into the weaker Sex, but two maids at *Sanctogall*, immediately after their second Baptisme, made ship-wrack of their virginity; and a third dashing at the same rock, and being called in question by the Magistrate for her incontinency, protested that shee out of her pure conscience did it; that is, playd the Whore. For the Ring-leaders of our Sect told me, said she, that it was the will of the heavenly Father, that I should deny none the debt of Spirituall matrimony; & propterea fui ad omnia obedientissima omnibus, qui spiritualis matrimonii debita postulabant. John of Leiden their King and Prophet himselfe, though he pretended to never so much holinesse, yet was observed by a souldier in the night to steale from his wives bed, and truckle with the maid; which to colour, he made her his wife: and to justify the marriage, he fell into that Propheticall sleep I spake of before, and after he had dreamed three dayes and three nights together, proclaimed his dreame for a divine Oracle; that no man was tyed to one wife: after which his Proclamation, all his Subjects ran to the handsomest women in the City, striving who should bee served first; and some with a forme of spirituall contract, some without it, so blasted the fairest flowers in all *Munster*, that there was not a maid of fourtene yeares of age that was not viciated.

Of the like staine, though not altogether of the same straine, were the two false Prophets discovered in *London*, 1642. *Richard Farnham*, and *John Bull*: Whereof one of them, *Richard Farnham* the Weaver, to make a more sensible (as he conceived) demonstration of his extraordinary calling, like to that of *Hosea*, took to himselfe a wife of fornications

Pontan-in Catal. Sleidan. Comment. l. 10.
Dogmata propo-
nit Concilio-
natoribus, viz.
virum non esse
devinctum uno
conjugi, &c.
Gastius. l. 1. de
Anabap. Ex-
ord. p. 25.
Non est adul-
terium apud nos,
cum enim u-
num eundemque
spiritum habea-
mus, nihil po-
test apud nos
fieri, quod pec-
catum sit: ut
enim unum ha-
bemus spiritum,
ita unum cor-
pus sumus.
Gastius de
Exer. l. Ana-
bap. l. 1.
Sancto Galli
publice ani-
madversum est
in puellas duas,
que donec ad
Catabaptistas
desciscentes, in-
culpate pudici-
tiae fuerant,
sed simul at-
que corpus in
Catabaptis-
mum immerse-
rant naufragi-
um passae sunt
virginitatis.
Hist. Anabap.
c. 3.

See the printed
Relation, two
years since pub-
lished.

tions, a Sea-faring mans wife; who returning home, laid her in New-gate, where she was arraigned and condemned for having two husbands: yet through mercy, obtained a Reprieve. But I will touch no more upon this Pitch, lest I defile my hands, and the Readers eyes therewith.

OBSERVAT. IV.

That the Anabaptists are a cruell and bloody Sect.

Sueton. in vit.
Tiberii, *Lutum
sanguine tempe-
ratum.*

Suetonius writeth, that a Physiognomer being demanded what he thought concerning the naturall inclination and constitution of *Tiberius* the Emperour, answered, I see in him *μῆλον αἷαν μεσупεῖον*, dirt mingled with blood: Thereby intimating, that he would prove a most leud, lascivious, and cruell Emperour; the dirt in his complexion representing filthinesse, and the blood, Cruelty. Such is the temper of the Anabaptists, filthy and impure, as I have shewed before; and which is far worse, cruell and bloodie.

Job 7. 20.
Apoc. 9. 17.
John 8. 44.

As it is the peculiar Attribute of God to be the Saviour, and Preserver of Man-kind: so the Devils proper name is in Hebrew *Abaddon*, in Greek *Apollyon*, that is, *The destroyer*. He was a murderer from the beginning, as our Saviour teacheth us: seducing our first parents; and by his suggestion bringing in sinne, and by sin, death upon them, and all their posterity. He was accessarie to the first murder that ever was committed, by *Cain*, upon the body of his brother *Abel*.

Fraterno primum maduerunt sanguine terræ;

and since he hath been the ruine and destruction of many millions of men.

First, under colour of Religion, inducing them *sacrificare humanas hostias*, to butcher men in sacrifices to him; In some places their Parents, as amongst the *Triballi*: in others the children, as in the valley of *Hinnon*: among the Indians, their Kings and Priests: and in other Countries, either the best of men, or the nearest of blood.

Secondly, by imbroiling single men in duels, Families in frays and riots, Kingdoms in wars, both forraigne and domesticall.

Lastly, by raising persecutions against the true servants of God, and maintainers of the Orthodoxe Faith; In the first Ages of the Church, by Heathen Emperours; in the middle, by the Arians and Antitrinitarians; and in the later, by the Antichrist of Rome, and his

Ad-

Adherents. As for the Heresie of the Anabaptists, it is neither so ancient as some of the former; neither was it ever so far dispersed; neither had it power to doe so much mischief, and make such havock of the true Church: Yet since it first sprung up in *Germany*, it hath caused and occasioned the effusion of very much blood, as I declared before in the Introduction to this Treatise, and by a few instances as it were *ex sim- briâ de textu*, by the list and selvice you may judge how deeply the cloth is dyed in blood.

Eras. Adag.

To passe by the horrible parricide committed in the field of the *Sano- lo Galli* by an Anabaptist upon his owne brother, which *Gastius* relateth after this manner: *The elder brother, by the instigation of the de- vill, having his sword under his cloak, calls his brother (nothing aware of his bloody intent) before his father, mother, sisters, and the whole family; commands him there to kneele downe before them, and suddenly whips out his sword, and cuts off his head, and throwes it at the feet of his Parents; whereat they were so affrighted, that they dyed mad: The murderer him- selfe defending the fact, and saying, Voluntas Dei impleta est,*

L. 1. p. 22. *Im- mane parricidi- um quod Ger- manus in Ger- manum fratrem admittit, in (an- to Gallensium agro, quis quo- modo poterit memorare? ad- vocat frater*

fratrem nihil tale cogitantem in patris, matris, sororum, totiusque familiae confessum, jubet ut in medio genu deponat; ut autem iste in genua sese demisit, corripit frater ensen quem in hoc attulerat, atque per fratris jugulum protenus adegit, caputque detondit, quod parentum pedibus advolutum pectora exanimat; reliquis corporis trunco cruoris vis emanat, concidunt atque amentia emorimuntur quotquot adfuerunt.

At the first rising of the Anabaptists in *Suevia* and *Franconia*, to the number of forty thousand, they killed all the Nobles and Gentrie that made any head to stop their popular fury. And no marvaile the peoples fingers were dipt in blood, when their King and Prophets whole hands and armes were embred in it. *Tho: Munzer* their Prophet, Sen- natour, and Generall, (for he was all these) in the first speech he made in the head of his Armie by *Frankius*, (above mentioned) told the peo- ple, "That it was Gods promise that the righteous should wash their feet in the blood of the wicked, and therefore he exhorted them to fall pell-mell upon all the Princes, and Magistrates, and Landlords, as tyrants and thieves that sucked the blood of the people, and lived in luxurie and wantonneffe; and to kill every mothers sonne of their enemies, and offer them up, was an acceptable sacrifice to God.

Another Prophet of theirs, *John Matthias* by name, who bore great sway with the people, when a black-smith pinched him with a dis- gracefull scoffe, calling him *cacatum Prophetum*, he procured him to be condemned to death, and himself would needs be the executioner, wounding

History of the
Anabaptists.
63.

wounding him first with a holberd, and the wound proving not mortal, he after shot him through with a pistoll: then shedding a few Crocodile teares, and seeming to take compassion on him, he pardoneth him for his rash speech, saying, that God was reconciled to him, and that he had a Revelation from heaven, that the man should not die of his wounds: yet hee proved as in other things, so in that a false Prophet, the man dying a few dayes after. A man would think that their Tayler King *Iohn of Leiden* should rather use the *needle*, then the *rapier* or *sword*: yet when soone after his Coronation, he made a great Feast, bidding at least 4000. men and women between the first and second course, he accuseth a man of high treason, and cuts off his head with his owne hand, and returnes merry to supper, and after supper, with the same bloody hand, takes upon him to administer the blessed Sacrament of the body and blood of our Saviour, and not long after when there was a great famine in the City of Munster, and yet the King and his courtiers abated nothing of their varietie of full dishes, and one of his fiftene wives (for so many he had) somewhat more conscientious then the rest, said that she thought God was not well pleased with their feasting, and rioting in the palace, when the people pined for hunger in their houses, and many dyed famished in the streets; the King being told of it, brought her to the market place with other of his wives, & making her kneel down, there cut off her head, & commanded his other wives to sing and give praises for it to the heavenly Father. It will be here said that our Anabaptists in England were never arraigned, or condemned for any such crimes, and that they seem to be a fillie and harmelesse people: yet let us take heed how we suffer the egges of the cockatrice to remain amongst us; for when they be hatched there will break out of them most venomous serpents. The Lyon when he is very young is rather gamesome then ravenous, or cruell: but when he growes big and knowes his own strength, being hunger-bit, hee runnes roaring abroad seeking whom he may devoure.

OBSERVAT. V.

That the Anabaptists are a prophane and sacrilegious sect.

As morall vertue is placed in the middle between two extreames, the one in the excesse, the other in the defect: for example; liberalitie is in the middle betwixt prodigalitie in the excesse and covetousnesse in the defect; magnanimitie in the middle between ambition or haughtinesse

ness in the excesse, and pusillanimitie or baseness in the defect : fortitude or true valour in the middle, between temeritie or fool-hardiness in the excesse, and cowardise in the defect : so also true Religion hath her proper seat in the middle between superstition in the excesse, and profaneness in the defect : and of the two extreames profaneness is the worse, because it is neare neighbour to atheisme, which plucks up all Religion by the root, out of the heart. *Religio* is so called à *Religando*, because it bindeth the soule to God with the girdle of veritie : this golden belt of veritie, superstition ties too hard, and strait, profaneness too wide and loose. A superstitious man feareth God in such sort as he ought not, a prophane person feareth him not as he ought : the superstitious attribute that worship to God, which he requireth not, the prophane yield him not that worship he requireth : superstition attireth Religion over gorgeously, profaneness strips her of her necessarie dresse of decent rites and ceremonies : in a word, superstition offers to God what he claimes not for his own, profaneness sacrilegiously robs him of that which is his owne, in a particular manner. In detestation of which ungodly disposition in men, both Greeks and Latines have a proverbiall spell, *ex deo est religio, procul este profani*; and, *Odi profanū vulgus et arceo*, saith the Poet, away with prophane persons, joy n not hands with those who finger holy things; If it be burglarie to break into mens houses and rife them, what is it to rife Churches? If it be felonie to rob men, what is it to rob God? The Anabaptists here with a heart of Adamant, and brow of brasse will be ready to answer, that like distracted men we rave at we know not whom, we cry down such a sinne as hath no existence : that the word sacriledge or *holy theft* is a meere *scarecrow*, or *bugbeare* to fright fools. For those things that are truly holy are laid up in the soul as the graces of the Spirit, which cannot be plundered : as for outward things there is no holiness in them ; neither in Churches, nor in Altars, nor in Fonts, nor in Pulpits, nor in Vessell or Vestments, nor in glebs or Centries. What thou prophane *Esau*, are there no Sabbathes now to be hallowed ? No Sanctuaries to be revered ? no Sacraments to be Administred ? no sacred oblations to be made ? no duties to be paid to God and those who attend on his service ? didst thou never hear of a distinction of a twofold holines, inherent, and relative, or as some rather phrase it, *subjectiva*, and *objectiva*, a holines in the subject and a holines in the object ? inherent holines no intelligent man ever attributed to outward & inanimate things, for that holines is a fruit of faith

produced in the soul by the operation of the holy Spirit, *qua nec eripi nec surripi potest*; but for relative holines, no Religious Christian ever denied it to these things. The ground of which relative holinesse is Gods peculiar interest in them, either by vertue of his own claime, and challenge to them, or by the free will offering, donation and dedication of them to him by godly persons. In which regard some places are holy, as Temples hallowed to his Name: some dayes, as Feasts dedicated to his honour: some Persons, as Priests and Levites under the Law, Presbyters & Deacons under the Gospel, men set a part for his service: some Lands, profits and emoluments, as gleabs, tithes, first-fruits, oblations and other obventions, assigned for the maintenance of the Ministry: some utensils, as Tables, Fonts, Pulpits, Chalice, vestments, and the like, employed in the immediate service and worship of God, & to alienate unjustly, detain or purloin any of these things frō any of those places, or persons to whom the Law of the Land agreeable to Gods Law hath appropriated or apportionated them, is that we call Sacrilege, which the heathen themselves by the glimmering light of Nature knew not only to be a sinne, but a hainous and capitall crime: for this is one of the Lawes in the twelve Tables so much commended, *Sacrum sacrove commodatum qui rapit, parricida esto*, Let him that steales away any holy thing, or dedicated to a holy use, be punished as a parricide, that is, as such a one who had murdered his father or mother, and what was such a persons doome by the Romane Law? To be sowed in a sack and cast alive into the sea. Neither was the punishment lesse severe among the Ethiopians, for if any were convinced of that crime amongst them, there was a potion given him to drink made of diverse kinds of poison, which they had no sooner taken of, but it wrought so upon their fancies, that they conceived themselves to be stung with all kinds of Serpents, and to rid themselves of the paine they made away themselves. Here these prophane wretches will be apt to reply, What are the heathen Lawes to us? How prove you out of Gods word that sacrilege is a sinne? To forbear other testimonies which might be largely insisted upon, Saint Paul not only ranketh it among grievous sinnes, but sets it in a degree of impiety above Idolatry, *thou which abhorrest Idols dost thou commit sacrilege?* as if he should say, thou that so much detestest Idolatry, that thou abhorrest the very name of an Idol, dost thou worse? namely commit sacrilege; sacrilege, without all doubt, is worse then Idolatry, for he more wrongeth the deitie, who robbeth the true God of that which

is

ic. pro Rofc.
mer.
fui in cule-
n viros, &
mare projec-
rufon.
acet & ex-
op. sacrilegi
binfam bi-
re coguntur,
a pota ter-
res minasque
erpentum ob-
vari aiunt,
ut mortem
ex metu
nfciscant.

om. 2. 25.

is his due, then he who through a mistake exhibits honour to another in stead of him. And that this kinde of sacriledge we speak of, whereby Churches or Churchmen are defrauded of their due is no better nor worse then robbing God himselfe, the Prophet *Malachi* affirmeth, *Cap. 3. v. 8. 9. Verbis non tantum disertis sed et exertis, Will a man rob his gods? yet you have robbed me: but you say, Wherein have we robbed thee? in tithes and offerings, therefore are ye cursed with a curse, for you have robbed me, even this whole Nation.* Ye are cursed with a curse, what meanes this reduplication? can a man be cursed without a curse? are the latter words redundant and superfluous? doe they *παρ' αλλαν*; no such thing; the learned know better then so, the redoubling of the word is very significant in holy Scriptures, as where we read, *Visitando visitabo, in visiting I will visit thee*, that is, I will visit thee in a singular manner: and *multiplicando multiplicabo, in multiplying I will multiply thee*, that is, I will exceedingly multiply thee: and *benedicendo benedicam, in blessing I will blesse thee*, that is, I will extraordinarily blesse thee: so here in the Prophet, ye shall be cursed with a curse, imports no lesse then ye shall be cursed with a strange curse, a signall curse, such a curse as he that heareth his ears shall tingle, and his knees smite one the other. Such a curse as was inflicted upon *Xerxes*, and *Capio*, and *Marcus Crassus*, and *Herod*, and their associats for attempting or acting this horrible villanie: *Xerxes* sent an Army of 4000. to destroy the Temple at *Delphos*, and pillage all those precious things, which all those Kings, Princes and Nations, who by their Embassadours consulted the oracle concerning the successe of their warres, had laid up there; but his whole Army was destroyed by Thunder and Lightening from heaven: neither had *Capio* the Consul better successe, after he had spoiled the famous Church of *Tolouse*, and from thence taken a great masse of gold, both he and every man in his Armie that had fingered any of that gold came to a miserable end, and gave occasion to that Latine proverb spoken of a man who liveth miserably & dies desperately, *aurum habis Tolosanum*, surely he had some of the gold of *Tolouse* in his keeping. In like manner *Marcus Crassus* after he had taken 2000. talents of gold out of the Temple at *Ierusalem*, which *Pompey* left there, was no sooner past over the river *Euphrates*, then his whole Army was routed by the *Parthians*, and part of the gold he caused to be carried out of the Temple, was melted and poured into his mouth, after he was slaine, with these words, Now surfeit of gold after thy death, wherewith thou couldst never be satisfied all thy life long. Yet *Herod* who could not

Justin. hist. l. 2
Xerxes ante
navalem con-
gressionem
4000. Armato-
rum Delphos ad
Templum A-
pollinis diripi-
endum misit,
que tota manu
nubibus &
fulminibus de-
leta est.
Eraf. Chil.

Dan. 5. 5.
Theod. Eccleſ.
Hiſt. l. 3. 11.
Felix ſacrorum
vaſorum mag-
niſcentiam
conſpicatur, Ec-
ce, inquit, quam
ſumptuoſi, va-
ſis filio Mariae
omniſtratur.
Cap. 12. Sed iſti
impii nondiu
poſt penas per-
ſoluerunt Fa-
lix derepente
flagellio celitus
impoſito ſangui-
nem dies no-
ſteſq; ex ore fu-
dit, ſtatimq; ex-
tinctus eſt; Iuli-
anus conſeſſim
in gravem
morbum delap-
ſus, viſceribus
putredine exco-
ſſi interiit, &
ſceleratus ejus
os inſtrum-
entum blaſphe-
mie patris illi-
us ad ſtercus
eſſe iudicandum na-
ta locum obti-
nuit.
Sleic. Com. l.
10. Aedem Di-
vi Mauricii ſub
urbem inua-
dunt, & cum
vicinis omni-
bus edificiis
incendunt, de-
inde Tempſa
omnia diſipi-
unt.
Hiſt. Anab. c. 5.

but hear of this dyſaſter of *Crassus*, living in thoſe times & parts, would take no warning thereby : but underſtanding of vaſt ſums of mony layd up for ſafety in the Temple, and hid in the Sepulchre of *David*; ſent his men of war to riſle the place, who in digging, as they came to the Cave neare the Coffins of *David* and *Solomon*, there brake out thence a fire, that burnt the ſacrilegious delvers all to aſhes. To theſe we may adde *Balſazzar*, *Copronymus*, *Iulian* the Governour of the Eaſt, and ſervant to the Apoſtate Emperour of that name, and *Felix*, who all read a ſad Leſture to Church-robbers, written in Characters of blood.

As ſoon as *Balſazzar* took the veſſels of the Temple into his hands, and carrowſed in the cups, he ſaw a hand in the wall, writing his dreadfull doome. After *Leo* ſurnamed *Copronymus*, eſpyed a Crowne beſet with Carbuncles in a Chriſtian Church; and coveting after it, cauſed it to be fetched from thence, and had ſet it upon his head; there ſuddenly aroſe a Carbuncle in his fore-head, which ſuffered his Temples afterwards to take no reſt. And as cloſe did the puniſhment of the like ſacriledge follow at the heeles of *Iulian*, and *Felix*; for with in a few weeks after, *Felix* deriding at the rich plate, *Maries* ſonne was ſerved in, together with *Iulian*; had carried away all the rich preſents, and maſſy veſſels of gold, which the devotion of *Conſtantine* and *Conſtantius*, had dedicated to God in the new Temple at *Ieruſalem* built by *Queene Helena*, Gods vengeance ſeiſed upon them both, *Felix* dying of a flux of blood, and *Iulian* of the ſoule diſeaſe, called the *Miſerere*; which I ſpare to deſcribe, leſt it ſhould deſile my pen, as it did his ſacrilegious mouth. Of this ſinne which God ſo exemplarily puniſhed, no ſort of ancient hereticks or ſchiſmaticks were more guilty then the *Donatiſts*, from whom our Anabaptiſts are lineally deſcended; for Saint *Auguſtine* in his Epistle to *Boniſacius*, bitterly exclaines againſt them for ruſhing violently into the Churches of the Catholicks, breaking aſunder the Altar boards, pulling down the partitions, and making havock of all things there; and herein our Anabaptiſts their curſed off-ſprings, learn to *patrizare*. *Rotman* with *Chniperdolin*, in the year 1534. after they had altered the Senate in *Munſter*, ſeiſed upon the Church dedicated to *Mauricius*, ſituated in the Suburbs; and pillaged all the other Churches in the City. And in *Suevia* and *Franconia*, *Muncer* and *Phifer*, two principall incendiaries among the Anabaptiſts, made their Magazines in the Covent of the *Franciſcans*, and caſt their Ordnance there, and *Phifer* running into the country of *Iſſfield*, pillageth all the Cattles, and Churches. And their

their Taylor-King, *John of Leiden*, of the Coapes, and Altar-cloathes, and rich vestments; (stolne from the Churches, which they pillaged) made good use; & by the help of his former trade, translated them all into apparell for himselfe, and his Courtiers, and glittering Caparisons for his horses. And what evill their Disciples mingled with Brownists, have done in the Sanctuaries of God in England and Ireland, though I should hold my peace, the timber out of the beams, and the Chalice out of the Vestry, and the marble and brasse out of the Monuments of the dead, would proclaime it to the everlasting infamy of this prophane Sect. But it is time *Clandererivos*, to shut down the Flood-gates, lest my discourse bee overflowne with these muddy and brackish waters.

Sat prata biberunt.

OBSE RVAT. Ult.

Of the untimely deaths, and fearfull ends of the Ring-leaders of this Sect.

No man knoweth either love or hatred by all that is before him, all Eccles. 9 1.2. things come alike to all; there is one event to the righteous, and to the wicked, to the cleane, and to the uncleane; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner, and hee that sweareth, as he that feareth an Oath. Thus speaketh King Solomon, either in the person of the Epicure denying speciall providence, or as most agree in his owne person, without any figure or *Prosopopœia* at all, to deterre men from passing rash censures upon any in particular; for outward dyasters, in regard of the common calamities incident to all mankind: no man may certainly judge, whether a man bee in Gods favour or state of Grace, by the floate of these outward blessings, or that he is out of Gods favour; and in the condition of a Reprobate by the ebbe of them, or the contrary inundation of afflictions. For a man may be as miserable as *Lazarus* in this world, yet destined to *Abrahams* bosome: as on the other side, a man may be as happy as *Dives* here, yet reserved for everlasting torments hereafter. It is therefore Yage Counsell the Poet giveth, *Ne te quasis extra*, seek not thy selfe out of thy selfe, neither value thy selfe by thy outward estate, but thy stock of inward vertues. Notwithstanding this generall observation concerning the benigne aspect of heaven in this life, or manifold dyasters, it is most certaine, that God exempteth some from common calamities, and powreth the full vials of his

Psal. 58. 10.

Psal. 9. 16.

Numb. 16. 31.

Acts 13. 11.

Hayn. Compend. Eccl. hist.

I. I.

Hieron. in Cal.

Ionian. Catal. rerer.

er Germani-
n, Alſatiam
Sueviam
50000.
erunt truci-
ati.

vengeance upon others in such sort, even in this life; that the most secure sinners are constrained to profess in the words of the Psalmist, *utique est fructus iusto, utique est Deus iudex in terra*; doubtlesse there is reward to the just, doubtlesse there is a God that judgeth the earth. If God did not set a marke upon some notorious offenders in this life, and make them examples to others, upon what evidence could the Prophet say, *the Lord is knowne by the judgement which hee executeth, the wicked is snared in the works of his owne hands*. On which text the ensuing relations may serve as a brieve Commentary. Who cannot read *Corah* and his Complices sinne in their punishment? they made the first Schisme in the congregation, & in their time there was a wide rent made in the earth, through which they descended quick into hell. *Elymas* the sorcerer who endeavoured to seduce the proconsul from the Christian faith, and cast a mist as it were before his eyes, that he might not discern true Religion from superstition, was suddenly smitten with blindness. *Cerintus* the old heretick, who corrupted the doctrine of the Gospell in the purest times, resorting to a common Bath where he met the Apostle of Christ, was killed by the fall of the house, as soon as the beloved Disciple who made hast to shun him, was got out of the door: *Montanus* with his two trulls *Priscilla* and *Maximilla*, who betrayed the truth of God, took part of *Iudas cord*, and hanging themselves, thereby strangled that heresie in the Infancy. *Manes* who tare the seamelesse coat of Christ, and with a part thereof covered the hereticks called from his name *Manichees*, had his skin wholly torne from his flesh, and being thus excoriated in the quickest sense of lingering paine, he yeilded up his unhappy ghost;

Vitaque cum gemitu fugit indignata sub umbræ.

Arius who infected the greatest part of the world with his pestilent heresie, came to a most shamefull end in the publick Jakes at *Alexandria*, voyding his bowells at his easment there. *Nestorius* his tongue rotted in his mouth; wherewith for many yeares hee had blasphemed the person of Christ. To passe by other Arch-hereticks, who tasted of the cup of trembling in this life, out of which, it is to be feared, they now suck the very dregs in Hell. The intelligent Reader who persueth the late stories of the Anabaptists, cannot but take notice that many thousands of that Sect, who defiled their first Baptisme by their second, were baptized the third time with their own blood, yet suffered death: (*non ut coronam fidei, sed pœnam perfidia*) *Servetus* an Anabap: as an *Arian* received the sentence of death at Gene-

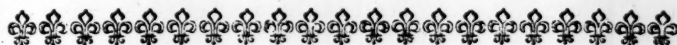
va, Phifer at Mulhu, Rotman that sacrilegious Anabaptist was slaine in Saint *Lamberts* Church-yard; *Tho: Munser* was put to the rack by *George Duke of Saxony*, and the *Land-grave of Hesse*, where he roared most fearfully, and in the end had his head cut off, and put upon a high pole in the fields. Three hundred Anabaptists that fell upon the Monastery of *Bilsward* in *Frizland*, and rifled it, were all of them (save 62. that fled) either killed in the ruines of the Monasterie, or put to death by the hangman. I gave thee a touch, Courteous Reader, in the first Chapter, of their King *Io: of Leiden*, and their Consull *Bernard Cuipperdoling*, whose judgements slept not, for before the end of two yeares, in which they playd all their pranks, they together with their great Prophet were tyed to a stake, had their flesh torne from them with hot pinchers, in the end they were stabbed to the hearts, and after they were dead, their bodies were put in iron cages, and hanged on the Steeple of Saint *Lambert*: the King according to his Royall dignity having his exaltation, hanging higher then the Consull, and the Prophet.

Krechting.

Sleid. Com. lib. 10.

Alligantur palo, aderant vine.

earnifices ac forcipes igniti & per horum & amplius lacerati transfactis demum per pectora mucronibus & caveis ferreis illigati singuli ad summam turris urbis exponuntur penfles; Rex quidem modius & quanta est hominis statura sublimior illis Idem verbis parum mutatis habet Pontan. in Catal. heret.



A Censure of a Book printed Anno 1644. Intituled,
*The confession of faith of those Churches which are
 commonly (though falsely) called
 ANABAPTISTS.*

Pliny writeth, that if the black humour of the Cattell-fish be mingled with oyl in a Lampe, the visages of all in the room, though never so faire and beautifull, will seem ugly, and of the hieu of Blackmores: so the Proctors for our Anabaptists would beare us in hand, that all who of late have preached, and written against that Sect, through the black humor of malice, *tangua Sepia atramento*, make it appear much more deformed, and odious then it is: for if we give credit to this confession and the preface thereof, those who among us are branded with that title, are neither Hereticks, nor Scismaticks, but tender hearted

Nat. Hist. l. 32. cap. 10.

Lucerna si sepiæ atramento incendatur astantium vultus aliqui formosos horribiles, & æthiopicos videri facit.

Ingerunt pri-
mum verba ve-
ritatis ut viuis
falsitatis in-
trocat.

hearted Christians: upon whom through false suggestions, the hand of Authority fell heavy whilst the Hierarchie stood; for they neither teach free will, nor falling away from grace, with the Arminians, nor deny originall sinne with the *Pelagians*, nor disclaime Magistracie with the Jesuits, nor maintaine pluralitie of wives with the *Polygamists*, nor communitie of goods with the *Apostolici*, nor going naked with the *Adamites*; much lesse averre the mortalitie of the soul with *Epicures*; and *Psychopannychists*; and to this purpose they have published this confession of their Faith, subscribed by fifteen persons in the name of seven Churches in London.

Of which I may truly say as Saint *Hilarie* doth of that of the *Arrians*, they offer to the unlearned their faire cup full of venome, anointing the brim with the honey of sweet and holy words, they thrust in store of true positions, that together with them they may juggle in the venome of their falshood: they cover a little ratsbane in a great quantity of sugar that it may not be discerned. For among the fifty three Articles of their confession, there are not above six but may passe with a faire construction: and in those six none of the foulest and most odious positions wherewith that Sect is aspersed are expressed. What then? are all that have employed their tongue and pen against them heretofore no better then calumniators and false accusers of their brethren? nothing lesse; for besides the testimonies of *Melancthon*, *Bullinger*, *Sleiden*, *Gastius*, *Pontanus*, *Guidebres*, & others who lived among them, by the harmonic of all the Protestant Churches confessions it appears that the masters of our Anabaptists & Ring-leaders of that sect in *Switzerland*, *Suevia*, *Franconia*, *Munster*, *Saxonie*, and the Low Countries, held such erroneous tenets as are above mentioned; and if their Scholars in England have learned no such doctrines from them, it is because they are *puppies* in their School, and have not taken any Lesson in the upper forms; they have but sipt of the cup I spake before of, the divell holds them but by the heel only as *Thetis* did *Achilles* when she dipt him in the sea.

We read in *Diodorus Siculus* of certain creatures about the shores of *Nilus* not fully formed, and in a Stone-cutters shop we see here the head of a man, there all the upper parts carved, in a third place the perfect statue: so it seems to me that these Anabaptists are but *in fieri* (as the Schooles speak) not *in facto esse*; like the fish and Serpents in the mud of *Nilus*, not fully shaped: like a statue in the Stone-cutters Shop, not finished: they are Anabaptists but in part, not in whole. Be it

it so, for I desire to make them rather better, then worse then they are. I will therefore lay nothing to them but that they owne, nor bring any other evidence against them, then this their confession. In which I except,

First, against those words in the thirty one Article, *Whatsoever the Saints any of them doe possesse or enjoy of God in this life, is by Faith.* This passage favours ranke of that errour or heresie (call it which you please) imputed to *Armacanus*, who is said to have taught that the right of all possessions and goods or temporall blessings is founded in grace, not in nature; and that we hold them by no legall tenure, but Evangelicall promises: and true it is that none but the faithfull *hold in capite*, nor have any but true beleevers, *a comfortable and sanctified use of the creatures, and a spirituall title* to them; but yet it cannot be denied that they may have, and many have actually a legall title to them, and civill interest in them even before they are in Christ, or adopted into his family by actuall Faith: for if it were otherwise, *Esa* should have had no right to mount *Seir*, nor *Nebuchadnezzar* to *Tyre*, which yet the text saith God bestowed upon them: nay if this position may take place, no childe shall have any right to his fathers inheritance, nor Prince newly borne to his Crowne: which is not only an absurd, but a very dangerous and seditious assertion. None of the foure great *Monarchs* of the world represented in *Daniels* vision, for ought can be proved, were true beleevers, though some of them did some outward acts of pietie, and afforded some reall courtesies to the people of God: yet of these Kingdomes the Prophet speaking, saith, that *the most High* Dan. 4.25.32. *ruleth in them, and giveth them to whomsoever he will*, and *Saint Augustine* is bold to say, that the same God who set the Crowne upon *Constantine* the Christians head, gave the Empire of the world to *Julian* the *Apostata*: Nay Christ himselve paid tribute to *Cesar*, and acknowledged that he had a right to the tribute money, saying, *Render unto Ce-* Mat. 22.21. *sar the things that are Casars*: Yet that *Cesar* he spake of was *Tiberius*, an enemy to all godlinesse, and a kind of monster among men.

Secondly, I except against those words in the 38. Article *that the due maintenance of the officers aforesaid should be the free, and voluntary communication of the Church, and not by constraint to be compelled from the people by a forced Law.*

These words may carry a double sense: if their meaning be that all Religious Christians ought freely to contribute to the maintenance of the ministry, & should not need any law to inforce them: we embrace their

good affection to the Church, and Churchmen; but if their meaning be, that the maintenance ought to depend upon the voluntary contribution of their parishioners, and that in case the flock should deny their Shepherds either part of their milke or fleece, that the Pastours should have no assistance of Law to recover them: this their opinion is most impious and sacrilegious, and directly repugnant to the Law of God, which assigneth tithes for the maintenance of the Priests; and that Law of God in the old Testament is not abrogated in the new, but rather confirmed, at least in the equitie thereof; for Christ speaking of tithing mint and cummin, saith, *those things ye ought to do, and not leave these things undone*: and the Apostle proveth that the ministers of the Gospel ought to live of the Gospel, both by the Law of God, and by the Law of nature, vers. 7. *Who goeth a warfare on his own charge? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?* and vers. 13. *Do ye not know that those that minister about holy things live of the things of the Temple, and they that wait at the Altar, be partakers with the Altar? even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.* He saith not God permitteth or alloweth of it, but ordaineth and commandeth it. And lest these two strings should not be strong enough, to keepe the bow still bent, he addeth a third, to wit, an Apostolical injunction, *let him that is taught in the word communicate to him that teacheth in all good things.* Moreover when we read that *Abraham* and *Jacob* gave tithes, I demand by what Law, whether by the Law of nature, or the Leviticall or Evangelicall? not by vertue of the Leviticall, for that Law was not then enacted, and by that Law *Levi* was to receive, not pay tithes. Yet *Levi* himselfe in *Abraham* paid tithes to *Melchisedech*: if they paid it by the Law of nature, that bindeth all men: if by the Evangelicall Law, it bindeth all Christians to pay their tithes towards the maintenance of *Melchisedechs* Priesthood which endureth for ever. And Saint *Austine* fearfully upon this ground threatneth all those who refuse willingly to pay their tithes, that God would reduce them to a tithe, and blait all the nine parts of their estate.

Thirdly, I except against the thirty ninth Article, viz. that baptism is "an ordinance of the new Testament, given by Christ to be dispensed "only upon persons professing Faith, or that are disciples, or taught, "who upon a profession of Faith ought to be baptized. Here they lipe not, but speak out plaine their Anabaptistick doctrine: whereby they exclude

Luke 11. 42.

1 Cor. 9. 9. 10. For it is written in the Law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corne: doth God take care of oxen? or saith he, is it altogether for our sakes? no doubt this is written, that he that ploweth should plow in hope, and he that thresheth in hope shall be partaker of his hope.

* Gal. 6. 6.

Serm. de temp.

Mat. 28. 18. 19.

Mark 16. 16.

Acts 2. 37. 38.

et. 8. 36. 37. 38.

et. 18. 8.

exclude all the children of the faithfull from the sacrament of entrance into the Church, and the only outward meanes of their salvation in that state: but the best of their proofes fall short, the word *only* which *only* can prove this their assertion is not found in any of the texts alledged in the margent, nor can the sense of it be collected from thence. For though it is most true and evident in the letter of those texts, that all Nations that are to be converted, and all men in them of yeers of discretion, that have been taught the principles of Religion, ought to make profession of their Faith before they are baptized, as all that came to mens estate among the Jews or profelytes, ought both to know, and to give their assent to the covenant, before they received the seal thereof, to wit, circumcision: yet no such thing was or could be required of children, who notwithstanding were circumcised the eight day: so by the judgement of all the Christian Churches in the world, the children of beleivers, who are comprised in the letter of the covenant, may receive the seal thereof, to wit, baptisme, though they cannot make profession of their Faith by themselves, for the present, but others make it for them, and in their stead: the affirmative is true, that all that make profession of their Faith, and testifie their unfained repentance are to be baptized: but the negative is most false, that none are to be baptized who have not before made such profession of their Faith, when by reason of their infancie they are not capable to be taught. But this hereticall assertion is at large refuted by manifold Arguments drawne from Scripture, Fathers and reason, and all their cavils and evasions exploded, Article 2. to which I refer the Reader.

Fourthly, I except against the fortieth Article, viz. The way and manner of dispensing of this Ordinance, the Scripture holds out to be dipping or plunging the whole body under water; it being a signe, must answer the things signified, which are these, 1. The washing of the whole soul in the blood of Christ: 2. That interest the Saints have in the death, buriall, and resurrection of Christ: 3. Together with a confirmation of our Faith, that as certainly as the body is buried under water, and riseth again, so certainly shall the bodies of the Saints be raised by the power of Christ in the day of the resurrection to reigne with Christ. This Article is wholly sowed with the new leaven of Anabaptisme, I say the *new leaven*, for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three wayes of baptizing, either by dipping, or washing, or sprinkling, to which the Scripture alludeth in sundry

places : the Sacrament is rightly administred by any of the three, and whatsoever is here alleadged for dipping, we approve of so far as it excludeth not the other two. Dipping may be, and hath been used in some places, *trina immersio*, a threefold dipping; but there is no necessity of it : it is not essentiall to Baptisme, neither doe the Texts in the margin conclude any such thing. It is true, *John* baptized Christ in *Jordan*, and *Philip* baptized the Eunuch in the river : but the Text saith not that either the Eunuch, or Christ himselfe, or any baptized by *John*, or his Disciples, or any of Christs Disciples, were dipped, plunged, or dowsed over head and eares, as this Article implyeth, and our Anabaptists now practise.

Againe, the bare example of Christ and his Apostles without a precept doth not bind the Church, and precept there is none for dipping; it is certaine Christ and his Apostles celebrated the Communion after Supper, and in unleavened bread; and with such a gesture as was then in use among the Jewes : yet because there is no precept in the Gospell for these things, no Christian Church at this day precisely observeth those circumstances, and therefore *dato & non concessio*, that Christ and Saint *John* or their Disciples, used dipping in Baptisme; it will not follow that we ought to baptize in the like and no other manner. Besides it ought to be noted, that in the beginning, Christians had no Churches, nor Fonts in them; and there being many hundreds, nay thousands, often to be baptized together : there was a kind of necessity that this Sacrament should be administred in rivers, or such places where were store of waters, as there were in *Enon* neare *Salem*, where *John* baptized. But now the Church hath better provided, there being Christian Oratories every where, and Fonts in them most convenient for this purpose; whereunto I shall need to adde here no more, having fully handled this point both ἀποκρυπτικῶς, and κηρυκτικῶς, in the discussion of the first Article.

Fifthly, I except against the 41. Article, viz. "The persons designed by Christ to dispencc this ordinance, the Scriptures hold forth to be a preaching Disciple, it being no where tyed to a particular Church, Officer, or Person. If the eye be darknesse, how great is that darknesse? if there be confusion in order it selfe, how great must the confusion needs be? if all be Pastours, where are their flocks? if all be teachers, where are their Scholars? a preaching Disciple sounds as harshly as a Scholar Master, or a Lecturing hearer; it is true, we grant that all who have received gifts from God, ought to make use of them for the benefit

benefit of others, and if any abound in knowledge, hee ought to communicate to them that lack, and freely give, *lumen de lumine*. Clouds when they are full powre downe, and the spowts runne, and the eaves shed, and the presses overflow, and the Aromaticall trees sweat out their precious and soveraigne oyles, *and every learned Scribe in the Kingdom of God, brings out of his rich treasury new things and old*. Notwithstanding this necessary duty of imploying our talent, whatsoever it be to our Masters best advantage, none may take upon him the cure of soules without Commission; nor divide the word, and dispenſe the Sacraments without ordination, and imposition of hands: none may preach except he be sent, none may assume the honour of the Priesthood, except hee bee called as was Aaron: none may open and shut the Kingdome of heaven, except they have received the keyes from Christ; neither a calling without gifts, nor gifts without a calling, makes a man of God: if any have a calling without gifts, their Ministry is without fruit; if any gifts without a calling, their Ministry is without power; the former have *ἐκκλησίαν* but not *ἐξουσίαν*, the latter *ἐξουσίαν*, but not *ἐκκλησίαν*: not every one that hath a strong voice, is a lawfull cryer in a Court, but he that is appointed: neither is every one that can write a good hand, a publick Notary, but he that is sworne: neither may every Mariner that is skilful in Navigation, take upon him the office of a Pilot, but he that is chosen. But this error of the Anabaptists, whereby they overthrow all order in the Church, and confound shepheards and flocks, Masters and Scholars, Clergy and Laity, I have professedly impugned, and at large refelled, Article 4. Whither I referre the Reader for further satisfaction.

Sixtly, I except against the 45. Article. "That such to whom God hath given gifts, being tryed in the Church, may and ought by the appointment of the congregation to prophecie.

When *Muncer* a seditious Anabaptist first set abroach their doctrine at *Mulchus*, and took upon him to reforme many things in Church and State; * *Luther* advised the Senate to demand of him what calling he had to doe such things he did, and if he should avouch God for the Authour of his calling, then they should require of him to prove that his calling from God by some eminent signe; for that whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinarily; he declares that his good will and pleasure by some evident signe. If the calling of the Anabaptistickall teachers bee ordinary, let them demonstrate it by Scripture; if extraordinary,

Matth. 13. 52.

* *Sleid. Com. l. 5. Lutherus Mulhusium Literas dat graviter monet ne recipiat Muncerum hominem seditiosum, recte facturum Senatui si roget ex ipso quis ducendi munus ipsi commiserit, quis evocavit; & si Deum nominet authorem tum jubeat hanc suam vocationem aliquo evidenti signo comprobare; quod si representare non possit, ut tum repudietur; hoc enim esse Deo proprium atque familiare, quoties formulam consuetam & rationem ordinationem vellet immutare, ut tum voluntatem suam aliquo signo declararet.*

let them prove it by miracle. For the prophecy they spake of, let them distinctly declare what kind of Prophecy they mean, and whom they esteem Prophets: for prophecy is taken in a double sense in holy Scripture; sometimes according to the propriety of the Greek derivation, for the prediction of things future: sometimes in a larger sense, for revealing the mysteries of God, & expounding his Oracles either concerning things past, present, or to come; and this two manner of wayes, either with study and upon premeditation, with the help of Arts and Tongues, and by consulting the best Commentaries both ancient and latter, or without any study or premeditation, by immediate revelation or inspiration. Prophecy in the first sense is an extraordinary calling; in the last an extraordinary gift; in the middle acception an ordinary Ministeriall duty. And if that custome which Arch-Bishop *Grindall* would have introduced into the Church in the dayes of *Q. Elizabeth*, and is in use at *Geneva*, and among some other reformed Churches, were put in practise in England, and a certaine number of learned and able Pastours met at some set times, and having before notice of the Texts to be handled, should every one in their order deliver their severall interpretations, observations, and applications thereof, (which they call Prophecy) we should exceedingly approve of it; and questionles, thereby the Ministe^r would very much improve their talents of knowledge. But for rude and illiterate Mechanicks, without calling, without knowledge of Arts, or Tongues, upon a Scripture read in the Congregation to give their suddain judgements, and interpretations thereof, as is the manner of the Anabaptists: we hold it an intolerable presumption in them, and unsufferable abuse in the Church. For those extraordinary revelations they pretend unto, together with the miraculous gift of Tongues and healing, for many hundred yeares agoe: have failed in the Church. If they could now doe as the Primitive *Corinthians* could, not onely pray by the spirit, but sing by the spirit: if upon the first proposall of an obscure and intricate passage of the old Prophets, or Apocalypse; they can give upon the suddaine a cleare and rationall interpretation, and deliver this in what Language soever; if they can discover the secrets of the hearts of unbelievers in such sort, that they falling down on their face, shall worship God, and report that God is in your Assemblies of a truth; then let the examples of the Primitive Christians in the Apostles dayes, serve them for Precedents in this kind; but of those irradiations of the Spirit, together with the glisning of the fiery tongues, have not been seen in any Christian Church these many ages; if they
come

come as short of the prime converts to the Christian Religion in extraordinary gifts, as in time: if they are so far from speaking with strange tongues, that they cannot speak correctly and coherently in one: if they are so wide of the sense of the place they expound, that their Paraphrases are often without sense: if they utter old broken notes taken from none of the best Sermons, for new revelations: if they furbish up ancient heresies that have layne long in the dark, for Christian Armour of Light: if in their interpretations they not only contradict the Scriptures but themselves: and in stead of a muscical consent we hear nothing but vain janglings: if their prophecyings for the time past have bin no better, and none can prophetic or promise better of them for the time to come, though they pretend never so much to the spirit, and boast of visions and Revelations, though some of them have a glib tongue, and thereby slide into the approbation of the vulgar sort: though in their contemplations they fore up so high, that they lose themselves and their hearers: though they draw their *thinne wiew* to a great length: though notwithstanding they are often *gravelled* and *interfeere*: yet they outrun the hour-glasse, and tire all their auditours before themselves are out of breath; they shall give us leave to esteeme them no Prophets, but *Enthusiasts*: no *inspired* men, but *distracted*: no seers, but *dreamers*: no expositours, but impostours: no commentaters, but *commenters*, nay rather *commentiters*: no workmen, but *botchers*: no carbuncles, but *glowworms*: no *fixed Stars*, but *wanderers*: no lights, but *ignes fatuos*: exhalations incensed in the night, which lead fools out of their way, sometimes into thickets, sometimes into ditches, and quagmires, and many of them into rivers over head and eares. *Hermannus Leomelius* in his apologie for the Regulars against the usurped authoritie of the Bishop of *Chalcedon* reporteth that *when the frogs make a hideous noise in any lake or ditch; about the house, if a candle or bright burning lamp be set upon the banke, they become suddenly silent and are presently hush*: the frogs which about the lakes and ditches neare the City, and suburbs, have made such a hideous noise in the darke, that they have much disquieted Christs spouse, and interrupted her *sweet repose*, are the late fry of Anabaptists. But now sith I have set up a *light upon the banke*, and clearly discovered both them, and their errors: I hope we shall see no more of their *Frog-galliards*, nor hear of their *harsh croaking* and *conaxation* either in the Pulpit or the Presse.

Ferunt vanas lampade supra lacum in quo tumultuantur appensa, illius fulgore repercussas conticescere.

Aristoph. Bates xouo-uaxia βροντα εστι κωαε κωαε

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